

LIBRARY OF CONGRESS.

Chap. Copyright No.

Shelf BF1291
K65

UNITED STATES OF AMERICA.

COMPANIES OF THE UNITED STATES

AND THE UNITED STATES

AND THE UNITED STATES

AND THE UNITED STATES

AND THE UNITED STATES

AND THE UNITED STATES

AND THE UNITED STATES

AND THE UNITED STATES

A

COMPILATION OF THE LECTURES

GIVEN BY THE SPIRIT-BAND

THROUGH THE MEDIUMSHIP OF

MRS. MAGDALENA KLINE,

AND WHICH IS CALLED

THE EVERLASTING GOSPEL.

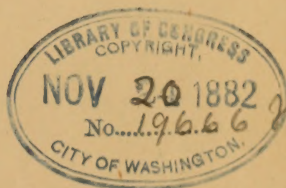
"And I saw another angel fly in the midst of Heaven, having the Everlasting Gospel to preach unto them that dwell on the Earth, and to every nation, and kindred, and tongue, and people."—JOHN THE SEER: Rev. xiv. 6.

28/56450a
VOL. I.

BOSTON:

COLBY & RICH, PUBLISHERS.

1882.



BF 1291
K 65

THE EVERLASTING GOSPEL

Copyrighted, 1882, by MRS. MAGDALENA KLINE.

an

DEDICATED TO
MRS. MAGDALENA KLINE,

THE MEDIUM AUTHOR,

AND TO

MRS. JOHN EDSON,

THE PUBLISHER,

AND TO THE WORLD,

IN WHICH ITS DESIGNER SHALL WORK OUT EFFECTS
IN ABUNDANT BLESSINGS FOR ALL PEOPLE.

PREFACE.

"Presumptuous skepticism, which rejects facts without examination of their truth, is in some respects more injurious than unquestioning credulity."—BARON VON HUMBOLDT.

"To the making of books," said one of old, "there is no end." And here comes another from the press, claiming the patronage of the public. Who wrote it? for what purpose was it written? and what considerations entitle the medium, or rather the unseen authors, to a hearing in this period of art, science, and literature? Have they something new to communicate,—something that will enlighten, build up, and spiritually benefit humanity? These are legitimate inquiries.

This volume consists of a series of lectures and messages, written and delivered in public through the mental organism of Mrs. Magdalena Kline,—a trance, clairvoyant, and inspirational medium with no advantages of education. She is a resident of Van Wert, Ohio, and the presiding genius over an interesting family.

Mrs. Kline was born in Germany, and, in early life, was put to hard, exhaustive labor instead of the high school. Her life has been a rough pilgrimage, and the sea upon which she has sailed threatening and stormy. Though originally endowed with good natural abilities, and a quick and accurate perception of things, she was exceedingly ignorant of books, of history, of modern culture, and the wisdom of the world generally. She knew nothing of Spiritualism when becoming a medium. The gift was thrust upon her. When her vision was opened, enabling her to see clairvoyantly, she was terribly frightened, and, running to a neighbor's house, said she had seen a "ghost," and declared that her house was "haunted." Friends acquainted with these phenomena quieted her, and, after a few séances, she gave most excellent tests in the way of seeing and describing spirits. But, when her hand was controlled mechanically to write good, fair English, she of herself could not write a *word* of

English, nor could she speak it in only the most crude and broken manner. And, yet, her communications with their tests and prophecies, afterwards literally fulfilled, astonished both investigators and believers. If the story of ordinary life is instructive, the story of a medium's life, impinging upon and largely over-shadowed by the spirit-world, is almost infinitely more instructive; and for the reason that it reveals character under the influence of different psychic forces and psychological tendencies. If mechanism reveals the machinist, so do mediums reveal, speaking in general terms, the moral qualities and characteristics of their controlling intelligences. We judge spirits as we do mortals, by their fruits.

Each individual is not only a radiating center of force but a spirit,—a conscious spirit, *now*, though incased in a mortal body. And it is too plain to require proof that wherever the soul or mind can reach there it can observe; and wherever it can observe there it can induct; and wherever it can induct there it can discover. This Baconian train of reasoning, made practical, bridged the two worlds,—the today and the tomorrow of existence,—and opened wide the gates of immortality.

If "holy women of Palestine," intuitive and mediumistic, were the first to announce "*He is not here, but risen,*" so good and true women in this morning hour of the spiritual era are first and foremost in the mediumistic demonstrations of a future conscious existence.

Mrs. Kline, the medium, and Mrs. John Edson the publisher of these lectures and teachings, are not only excellent women but, if purity of life counts anything in this transition age, they are ornaments to society. Mrs. Judge Rose, of Van Wert, writes the following of Mrs. Kline: "The greatest proof to me of the truth of Spiritualism is the development of our own medium. I have known her for full twenty or more years, three of which she lived in my family, and was married at my house. I know her to be a good, honest, and upright woman, thoroughly reliable in every respect. . . . She has frequently seen my beloved companion, Mr. Rose, in spirit life, and through her I have received from him the most convincing and satisfactory messages. . . . Some have taken issue with the spirit-teachings of Mrs. Kline's band, called "*Justice Band*," because they speak so reverently of God, of Jesus Christ, and urge the necessity of living holy, self-sacrificing lives. From conversing with different spirits, through a variety of mediums, I confess that I was inclining towards infidelity, if not atheism; but the first written communication that I received from my hus-

band was in relation to the divinity of Christ. He informed me that he found things in the spirit-world much as he expected, except one thing, and that was in regard to Christ, who was really *divine*; and he was now compelled to return to earth and, so far as he could, eradicate the infidel ideas he had inculcated. This has been a part of his mission for the last fifteen years."

It is simply but justice to myself to say that I did not hear these lectures delivered, nor have I had time to read them; hence, though writing the preface, I must in no way be held responsible for the doctrinal teachings, methods of expression, or style characterizing this volume; neither does the medium claim responsibility, for she was but the passive instrument. Those who dictated these lessons and messages, and urged their publication, must bear the responsibility; and from this, I am credibly informed, they do not shrink. These heavenly intelligences — "*Justice Band*" — do not choose to give their names to the public, nor reveal their individualities in this volume of lectures and essays, only so far as to inform us, by way of inference, that they are ancient spirits, speaking when upon earth several of the oriental languages. And the structure of those languages, as well as the German of the medium, is largely unlike that of the English; hence, the necessity of charity in pronouncing judgment. Husks are of not so much importance as the corn they cover; and so it is not so much the language — the external verbiage — as the thoughts, ideas, and moral precepts that these ancient spirits desire to impress upon the human mind.

Highly exalted spirits and a growing class of Spiritualists see the almost perfect identity between true religious Spiritualism, and the Christianity of Jesus Christ and the Apostles. This Christianity, under whatever name, will live forever, because *true* in fact, and divinely beautiful in practice.

Spiritual phenomena demonstrate the fact of a future existence; and they further demonstrate that various grades and kinds of spirits have access to and influence mortals. Hence, the Apostolic admonition: "Beloved, believe not every spirit, but try the spirits."

And again: "All our fathers were under the cloud. . . . And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of the spiritual Rock that followed them: and that Rock was Christ." — 1 Cor. x. 1, 2, 3, 4.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." — Matt. xxviii. 20.

"He that believeth on me, the works that I do shall he do, and

greater works than these shall he do, because I go to the Father."—
John xiv. 12.

It is perfectly evident that the disciples believed and taught that these "works," "signs," "gifts," were for all future ages; for, in Acts ii. 29, Peter says: "The promise is to you and to your children, and to all that are afar off."

Only a rational and spiritual religion can stand the test of science and searching investigation. Creeds are the tares to be burned. And Christ, compared to a refiner's fire, is continually coming.

"They cry: 'He comes!—

The signs are sure,—all lands are armed for war,—
The mystic number is fulfilled,—He comes!'

We answer: O that he would come! We want
The Christ! We want a God to burn the truth
Afresh upon the forehead of the world!
We want a Man to walk once more among
The wrangling Pharisees, to drive the beasts
And money-mongers from the temple courts;
To bring the Gospel back again, and prove
How all unlike our bigots are to Christ!
We want that Christ again to tell the 'saints'
Their sins; that they were sent to bless the poor,
And they have sold themselves unto the rich;
That they were sent to preach the works of peace,
And they have filled the world with war of words;
That they were sent the messengers of love,
And they have driven love out of their creeds;
That they were sent to teach men not to lie,
Nor tremble when their duty led to death.
O for the Christ again!"

The Nazarene, born in Palestine, and crucified upon Calvary, lives now in glory, and makes radiant the Christ-Heavens. And "Behold, I make all things new" is as much the vision of today as in the time of John the Revelator. This is the "second coming" of Christ,—a coming in power and glory,—a coming in the clouds of heaven, with holy angels and ministering spirits,—a coming in spiritual victory to enlighten and redeem humanity.

J. M. PEEBLES.

INTRODUCTION.

BY GEORGE WASHINGTON,

Who was the forerunner of Jesus; and, therefore, did materialize many times, through or by using the mediumship of Mrs. L. E. Lewis for his special labors.

The earth revolves constantly, and moves around on its axes. Time never ceases; eternities are formed and brought forth as the earth can be mantled with the material qualities that are needed to call forth the products to supply the demands of man, of beasts, and of all in which is the breath of life.

Man, the master, set over nature's and earth's products by the Divine Will and Wisdom, is not called into actual, physical life, and of the consciousness of the facts surrounding him, until the corresponding conditions will justify such an act. To retrace the evolving of worlds requires more study than we wish to launch upon the minds of mortals now, for the geological processes are too numerous to give a comprehensible statement for the limited abilities which mortals possess to grasp. Therefore, in all these writings, we have only spoken of those things which duty, in accord with law, demands of us, and in regard to the present eternity, which is near its close now. It was estimated that the labors of the plan could be performed and finished in six thousand years; therefore, we have compelled forth the review of all the past works which are in progress upon earth; and all the revelations required to complete the former prophecies are given; also, countless lesser transactions are being performed daily by the celestial harvesters everywhere all over earth, so that the wheat and cheat can be cut, gathered, and separated.

New worlds have been forming, and are now clad in sufficient material textures; so that when this process is declared finished, and parts of the earth pass away, new worlds will be ready to be inhabited by those who shall come after (for the end is not yet),—male and female, of superior qualities, and of a special, divine creation.

The parent pair of the race that has been born in the present eternity, according to law and divine decision, and the plan of this eternity, had to take upon themselves the greatest parts of the labors and enact them, and also to see them transacted upon earth; and these compact, co-joined labors are now in transaction to be finished, even now!

INSTRUCTIONS.

The contents of this volume were given inspirationally through the mediumship of Mrs. Magdalena Kline; hence, wherever it is read, it will bestow a benefit, for it contains leaves from the living Olive Trees, which are thus diffused for the healing of the nations; and as time passes, and the mists clear away, this book will be understood in its bearing upon mortals and their encumbered conditions, and also in its bearing upon their final redemption. Then, all who shall read the book, and comment upon its contents,—which are so arranged as to dissolve conditional difficulties, and unite the good and true,—they shall also speak of Mrs. Kline, the medium-author, through whom these heavenly issues were given for the emancipation of mortals from captivity into the enfranchisement of heavenly freedom; and it shall be remembered that these issues were given under similar oppressions and conditional encumbrances of this medium to those which are to be conquered and subsided by them. This will answer the question which has often been asked,—why we permitted or tolerated so many hardships for our medium. Also, Mrs. John Edson shall be remembered as publisher of the first edition of *The Everlasting Gospel*; and for furnishing the means for the first edition, as well as transcribing part of the manuscript for the press. These laborers have earned a great reward, which shall be given them in the heavenly kingdom; also, all who labor and have labored in the Lord's vineyard; and all who aid now in gathering the harvests of earth shall be richly rewarded in heaven.

This work has long been promised to mortals; and many seers and susceptible persons have had glimpses of *The Everlasting Gospel*, that should, in its own time, bless the world; and many who have longed to see and read it are now in the immortal worlds, wondering as they behold reality, and perceiving faintly how the plan of God with man is being completed.

The price of this book shall be three dollars per copy, the proceeds of which shall belong to the medium-author, for use if needed, but more particularly for further editions or *additions* of The Everlasting Gospel which we shall write, as this book contains only conditional fragments, serving as an index for further works, and for the enfranchisement of mortals, as before stated, and for the subsiding of conglomerate conditions, and the healing of many ill diseases. It will, therefore, cause in effect abundant blessings for all the people, as we said before, and is a legal issue in compliance with the demands of mortals at this time.

A PRAYER.*

When you assemble together for meeting, repeat these words for a prayer:—

We have convened together for the purpose of gathering material to fill out the warp of time, so that the useless tissues can become useful when filled out and woven into a substantial web, which can be taken from the conditional loom, in which it has long been hanging, and brought into the world's markets, to be appraised, and *sold*, and used to benefit humanity. We are placed on earth to be useful, and to learn that life is sweetest and most real when we are active in doing all we can to improve the condition of the world; for then are we great, though we may be suppressed and poor in goods and in the estimation of the world. We are mighty, although we work in weakness, and sow in that which seems dishonor in the eyes of the world; the seeds from which will be reared useful material for the rising humanity with which they can build; and with which life's incompleated webs can be completed. Then, let us consider the value of time, and the importance of meeting together in the presence of the angels who are God's ministers to us. May we heed each lesson well, and ponder upon each word until it becomes aglow in our memory, and so well adjusted in our minds that it will remain with us, to aid us in the duties of life, and also to be a preventative within against the assaults from the mortal and immortal adversaries, who are termed opposing influences, which are brought to bear upon the people in different ways. They come from the great world's tide, and so try men and their motives. Life is everlasting, is real, is earnest; and, therefore, time, life's most valuable companion, is the same, and must be made use of in a proper way, lest there will be remorse and punishment for the neglected duties and wasted time. We appeal to mortals instead of their appealing to God, for it is on earth where the will of God shall become practical, and His Kingdom become established; and mortals must look around them, and do their part in their department, so that God can do His in sending down to them wisdom, honor, riches, and blessing. Yea. Amen.

APRIL 11, 1880.

* NOTE.—A few prayers only are given in this connection, to show that our services for worship or the reading of lectures were always opened by prayer, not written, but spoken inspirationally by the medium, therefore could not be given in connection with the lectures.

A SEQUEL TO THE LORD'S PRAYER.

Our Father, who art in Heaven, we, a portion of thy children who are on earth, raise our voices to Thee in gratitude for Thy great and constant care over us, and also for the many blessings which we receive from home. With true gladness do we behold the Kingdom of Heaven established and recognized on earth; we behold Thy will, and in a measure, and according to our strength and understanding, try to do it, the same as Thy children do who are in Heaven. We are truly thankful for the bread we eat, which is provided for us by Thy power and wise management of the natural forces, with the labor of our hands and minds; and pray that blessings may crown all our efforts in our combined duties here.

We know that Thou dost forgive our sins, seeing our inability to perceive Thy will aright; and we also forgive everyone who trespasses against us, or infringes ignorantly, or by a perverted impulse, on our rights, in accordance with our knowledge of right and wrong. We thank Thee, O Father, that Thou dost send Thy angels to guide us on earth,—these, our sisters and brothers, who are not encumbered with material bars; who are able to show us the dangers, and aid us when we meet with temptations, that we may not become their victims; that by their aid, according to Thy provisions, we may be delivered from evil; and, when divested from ignorance, we may be able to see the light of truth shine around us on our pathway; that by it we may discover why we are here, and what we are to do, so as to crown our Creator and to be an honor to Him, and a joy to the guiding angels, and a blessing to humanity; also, to be partakers ourselves of Thy riches according to the merits of our labors. And for all Thy mercies, which are ever extended toward mortals, and as Thy brightness is seen and felt on earth, shalt Thou be glorified and praised by all Thy children forever and ever, as Thy power, will, and wisdom shall be comprehended by them. Then all will worship Thee in spirit and in truth; and in doing so Thy will is done not knowing or seeming, being led by a desire to be true and good, which will be the crowning of Thy labors, and Thy glory shall fill Heaven and earth forever. Amen.

LECTURE I.

A FEW WORDS OF EXPLANATION ON THE FOLLOWING POEM.

"THE BIRD OF PARADISE."

Having been told by my spirit-daughter to write down what had been shown and promised to me about the bird, and to have it published with the poem in this book, I will say that for the last four years I have had one hour of each day set apart and devoted to meditation and spirit-communion with the unseen. During this hour I sometimes have had visions of spiritual things shown to me.

Nearly a year ago, during one of these hours, as I sat quietly by myself in meditation, a paper was placed before my spirit-vision upon which was a printed poem. I could see the words and lines quite plain clairvoyantly, and yet I could not read them, for a misty-like vapor seemed to cover them, which prevented me from doing so. I wondered somewhat at this, but I thought it would all be explained to me in due time. This vision was shown to me at several different times. Sometime after I had a sitting, or séance, with our medium, when my spirit-daughter Effie controlled and talked with me. She said, during the conversation, that she had some verses which she desired to write for me, and would do so as soon as permission was granted her. I asked her if the verses were those in the poem that I had seen in the visions. She said yes. I asked her why I could not read it. She said the reason was that the time had not yet come for me to read it. During another visit to the medium, Effie brought a bird and placed it upon my shoulder. The medium described it as being snow white, but with wings faintly variegated with gold, and the tints of the rainbow colors, and that it was beautiful beyond description. Effie said it was the Bird of Paradise, that it was a token of a work that would be given us to do. At one time my husband and daughter both told me they were afraid that the bird or poem would never be given to me. I felt very sad at this, and wondered what it all meant. June 27, 1881, the poem called "The Bird of Paradise" was written by my spirit-daughter for me, and with these explanations

will be published in this book. The bird is an emblem of the everlasting gospel which is now to be given to the world. The poem will explain itself to all who carefully read it; and may everyone be benefited by a careful perusal of it.

MRS. JOHN EDSON.

THE BIRD OF PARADISE.

BY EFFIE IRENE EDSON, TO HER MOTHER, MRS. JOHN EDSON.

BY PERMISSION.

Look at its beauty, O ye friends on earth!
 For on this mundane sphere it doth have birth,
 Now in these days of heavenly revelations.
 'Tis of all hues, all shades are therefrom reflected;
 'Neath its great wings all beings are protected.
 'Tis the emblem bird of gospel and law,
 We view it with pleasure, we view it with awe.
 In its flights down to earth's habitations,
 Glad tidings it carries with eager delight,
 It flashes like lightning, and scatters earth's *night*.

Oh, the dazzling splendor, as it wings the air!
 First as one bird, then as the pair.
 Oh, united power, how strong and how pure!
 For all ills and deformities it is a cure.
 The promise of God will be realized sure.

The justice and mercy this force brought declares,
 It breaks man-made webs, and removes all the snares;
 Spread subtly out in conditions,
 The lessons contained here may mortals perceive;
 And through them strength and truth receive.

The Paradise bird not a dove, yet it brings in its bill
 The branches of olive which mortals need still.
 Kind words it whispers, and sweet consolation,
 That cheerful become to those in desolation;
 And hope sparkles over the lonely and sad.

Its shades throughout this volume are reflected,
 They can be traced *here, criticised, inspected*;
 Those changing hues, in all their heaven-born splendor,
 Appear to mortal view by careful sight,
 While flashes from its heavenly home rend veils asunder,
 And fills the searching minds with much delight.

As lightning, it divides from east to west
 The atmospheric elements, and its behest
 Is levied upon *all* that dwell beneath the sun.
 These works of power and wonder with *speed* are done.
 Gaze north and south, behold the aerial change!
 By force of laws mind powers are enhanced.

Not in the distant future, friends of earth,
Comes this great change for which this bird had *birth*;
No, it is nigh; the wise behold afar
The glimmer of the rising morning star;
As in the firmament it doth appear,
And signals loud that *now* the time is *here*.

The time, O friends, when He, the Morning Star,
Calls mortals to appear before the bar;
That they be judged for all the good and ill.
The wicked heed it not, are bold to have their will
Until the sentence passed is set in execution,
And minds and elements whirl on a revolution.

LECTURE II.

REGARDING THE LEADERSHIP IN SPIRITUALISM.

God gives no right to angels or men, only that of exerting the powers they possess, in order to represent and wield actively the wisdom imbodyed in that which constitutes their office; and the benefit thus accomplished for the human race, or the whole family created by God. All this defines lawfully their position. In the just measures of immutable law no one merits any title of honor, or possession of treasures, or of true happiness, unless it has first been earned and justly deserved. All laborious careers acquire a brilliancy according to the magnitude of the good that has been or is being achieved by the representative angel.

In this day, when a change of earthly customs is being indelibly marked on nature's constitution, the moral and religious truths need to be set forth for discussion by the leading minds—one as a representative in each department—who are capable in all just measures to represent truthfully and comprehensively their side of the question. This course is required in order to have the principles belonging to each department brought forth. If the word leader is offensive, let it be given in some other way; but try to advance and not retard the universal cause by disputing about the authority. In order to accomplish the work of design now at issue, no one must crave or desire honor, or fear authority. The chief of all must be universally the servant of all. But the interior elements are in confusion, caused by the warring ideas regarding the demolishing of old things and erecting therefrom a new order of things or customs. Therefore, our watch-

word to you, Spiritualists, is to be united firmly, and let each one perform his duty just and well; and let the signals from above be fully heeded; and let the leading mind that is best qualified for the purpose be officially installed in each degree of labor which is required to accomplish universal liberty; which must be known and understood, and acknowledged by all, as a platform, lest false sounds should be given when the triumphs were nearly achieved, which could then with great difficulty be won. Therefore, it is not everyone that has mediumistic powers that is a fit subject for a leader or teacher; far from it. Many are chosen that a few may be elected. Those who stand the persecutions of their allotted time of provocation, and do not fall victims to temptations when pressed with physical needs, those who can be sifted thoroughly and yet retain their gifts unblemished, but which will have grown brighter and stronger through trials and siftings, they shall stand, and they only. Then it is required that all presented and represented problems shall, by those who fill the physical office for commissioned messengers from the worlds above, be demonstrated clearly and comprehensively as to that which they represent, so that there cannot exist any doubt or difference of opinion; but that the gradation differences of the orders of progress shall become distinctly understood, and the respective representatives of each grade likewise. Only in this way can the victory be won over error and misconceptions, and in consequence of this comes discord. Then confine yourselves to your duties, which are herein made plain to you. The best methods employed to bring the surest and speediest results are to have places appointed, whereby the universal aid of all who are concerned in the spread of truth and the subduing of error can be obtained. All mediums who have a special calling to represent and demonstrate problems as stated should meet, and should be by learned and competent committees examined and tried, and after due trials let it be decided whether they are capable or not of filling their respective offices, to which they have been appointed by the angels or spirits. Then those that stand shall teach; the others can serve as it were in circles and at home until they attain to clearer views and stronger powers, thus acquiring the ability to do more, according to truthfulness and honesty of purpose. The quicker this plan can be put in action the better it will be for securing the desired ends, for which the angels labor with mortals on earth. YOUR GUIDE.

Life's trials are gems of great value, although their rare beauty is not seen by the beclouded minds of those afflicted by the trials that are necessary; yet they are so beautiful! The angels know the beauty

of the gems which are created by trials, and preserve them for the patient sufferer. Therefore, they rejoice when mortals are patient, and take all with which they chance to meet with gentleness; and can perceive the use and the strength derived from each separate trial. Do not doubt nor fear when obstacles of interference are thrown in the path you wish to pursue. You do not see the subtle emergencies which you would meet with at a place and time when you could not compete with it. Therefore, to be detained would be a blessing; and often from seeming losses come great gains; and priceless lessons can be learned when quietly pondering, when the path of pursuit is blockaded. Therefore, be thankful for whatever comes, and learn to say from your heart: "Thy will, O Lord, be done." By being schooled to see that earth-life is made up of trials and disappointments for the physical man and woman, you will learn to appreciate the realization of things which you have really hoped for. Do not think they will never come, if there should be delay, for surely they will come sometime; but it will be in God's own time; and you will realize all you have ever longed or hoped for. But it may not be while you are a pilgrim on earth, and disfigured by the earth-form. Keep this in mind, that all will sometime and somewhere be realized. Look aloft, and see the star of hope brightly beaming above you while you think darkness is drawing nigh.

LECTURE III.

MISUNDERSTOOD AND MISCONCEIVED.

Waves set off from the great world's tide
Are viewed as great, or else as mites;
Extremes as foam appear, are tossed
By unsteady minds at any cost.
The shadow of the wave is seen,
And eager eyes are dimmed by the view;
They thus adjust what first they glean,
And are at labor ere they know
What they are doing.

This, friends, is the common experience of all who are first aroused by visible or invisible beings to observe a new act which, by the natural law of progress, according to divine wielding, is enacted on earth; and many who are to labor in actual work in such degree so as to bring it to a recognition and to a place as progress demands. Many, I repeat, run, they cannot stay to walk; and thus they get

ahead of the rolling in of the wave, and waste their strength and means to have a place made for the shadow which comes before the real. This is because they are so eager to learn. The more wonderful and marvelous these shadows appear the more conjectures are provoked forth; therefore, there is a greater amount of misconceptions. It is even so with Spiritualism today. The movement is like that of a mighty wave which is to flood the earth for a renovation and a union of religious opinions; for, in fact, a number of things of importance are to be accomplished by the coming in of this wave; for it is the largest one ever set off from the conditional tide, and enforced on earth, and brought into practical use. It is but little understood as yet even by those who bear the name of Spiritualists, and claim the ministry of spirits to be their accepted religion. But they have misconceived that which they have seen and learned of it, and do not in a great measure know what they do. The majority of them hold the idea that a knowledge of continued life after the timely dissolution is enough, and to hold circles and to give room thus for these spirits to come so that intercommunion can be made possible. To them this is all that Spiritualism implies. There is nothing more to do when this is known than to eat, drink, and be merry; for they think Hell is bridged over, and that Heaven is open, and the spirits are free agents subject to nothing, but are at liberty to roam over earth, and assist when they see proper in all the affairs of earth.

All who have no higher conception of Spiritualism than this are, as it is truly said, deluded; for the sparkling glimmers, or the fore-runners of the great wave, blinded their vision; and what they saw and learned in this way was not the truth, only a mockery of it. The worst feature about it for all such is that they will drift into cold materialism, and yet are not aware of it; having no knowledge of the facts at all, they grow mighty in their supposed wisdom and power. They set God their Creator aside, and deny Him by whom God was made manifest on earth, and who also was the mediator for the great accomplishment of the bringing together God and man, so that the man of clay can be transformed into an angel of light. These, they say, are all natural changes. Yes, my wise friends, so far as your dim eyes can see, they are natural, and would have ever remained so if it had not been for divine interposition. Tell me what it means when one nation and race after another has to be brought near and engrafted into the divine body, so that all in due time will become heirs of salvation? Explain this, you who have studied, as you claim to have done, the signs of and pertaining to Spiritualism. When you can do this, you can understand about the elementary spirits, sylphs,

and all sorts of objects not tangible in form or spirit. Spiritualism is not sent to create any more mists around mystic forms, but to clear the mists away, and to reveal the true nature of that which had been misconceived and misunderstood. Much trouble is incurred by not going slowly on with the tact of the mills which grind over the conditions, and send forth whatever there is in regular seasons for each grade of material. Alas, there will be agitation until the clearing up of the foam is done, and the true ideal can be seen in its full beauty, then it will be hailed with delight by all who are pure and true. If we were to tell all how our labors are conducted here, and how we instruct,—for our ways differ greatly from the ways of the world in the teaching for growth, both intellectual and spiritual,—and also tell you how mortal degrees of scholarship and religious growth stand in relation to these here in the spheres, it would not help you. You would have learned something which of itself is of no use to you, only as you grow pure, and live according to the principles of purity, truth, and justice in all you do or desire. As long as you are incongenial with the co-relative grades, you will be dissatisfied with yourself, also with the knowledge offered you for study. You love the material and the precious now and its enjoyments the best, and therefore you belong to those grades, and your experience system struggles, which you of course feel, but which do not admit of an explaining, because it is a force without *form* which is acting upon you, and as long as you do not understand yourselves, you cannot understand these, for they are parts of your nature. Only then when you search yourselves and find this force, when you observe and can learn by observation the harm which such a force may have done, then you can call it forth and bring it to become an object, and as the tangled condition threads are wound together, which are of similar tissues, and which are produced from the system, then only can this be cured and a change will be wrought in your whole being. The old desires and the extremes of ambitions, if there should be any, must be thrown away as dross, as a reactive counterpart to former displays in worldly measures. Let them be displayed for the welfare of the unfortunate. Seek to be great by being the servants for others, and ministering in all the ways open to you to the wants and demands of the people, in work, in care of them, in teaching them, in tying up their wounds, and in paying the costs of their fare if it should be in your power to do so, for this is religion, pure and undefiled, and is acceptable above worship with words from the lips when the heart is not in it. Spiritualism is a harbinger of light. The things which lie obscured in the minds of earth's people are brought forth by it, and the light from Heaven shining thereon,

aids in bringing into life the innate germs, and supporting their growth until the tendency of each plant is seen,—also its nature, and the treatment which it requires, is understood. Then these misconceptions will cease to be, and those which have been will be rectified as they come to be understood.

Oh, how earnest and sincere should the investigator of Spiritualism be, and how much will those who call themselves devotees of this new faith have to unlearn and learn over anew! Spiritualism is truly a religion, also a sign, for that which tends to develop and support the spiritual nature in mortals must be a religion and a sign, because it brings the evidence of each claim and demonstrates effects by pointing to and explaining the causes of the effects that are realized, which is being done now, and will be done more fully as the progressive flood advances in its movement over earth. In Spiritualism there are and have been presented both the mocking and the real conditions which are in mortals. This has been done by spirits who are servants or errand spirits; but this is not all that it is to do or will do. It will furnish the keys to all the mystic recesses, and by it the missing links will be produced which will make history, both religious and profane, complete. Also class degrees shall be numbered by the works of the angels, so that mortals can know where they belong and where they will go. The short trip from the visible to the invisible will be no uncertain voyage, for these mists shall all be cleared away. Now, says the investigator, how will these mists be cleared away, and how is all this to be done? We will answer: The ethereal force which is cast into your atmosphere does this work. All that you have to do is to be honest and upright in all you do. Observe and compare the lessons of today with those of the past, and patiently await the fulfillment of these labors now in process and commotion all over earth. This mighty work cannot be done by talk alone; if all the angels should talk so as to be heard by the people, and would explain the creative and transforming processes from the beginning to the present time, it could not be retained by the people, or understood. If there were not a corresponding force in the air which they breath to support their system, and give them the constantly needed strength until this summit can be reached,—which is surrounded by so many difficulties,—then when it is reached all can be clearly seen which had before this time been robed in midnight gloom, and all uncertainties will vanish, and errors will fall like the drops formed from the hazes in the twilight when the sun rises. Says the critic: What are we to think or conclude upon about the exposing of those who had been endorsed as genuine medial instruments, through and by whom spirits did their

works? This is rather hard to answer anyone who is not acquainted with the subtle force and conditions which are in the mortal being, also around them, which is in different ways compelled into action by the errand spirits in the phenomenal displays of supernatural power and presence. It is to a great extent owing to the medium and the aura around them that does this work.

It is the effect of this unknown power which is provoked forth by the denizens of the spirit worlds; and this work causes what we term forerunners or shadows of the real, and is found to be of use when studied in its own degrees, and properly applied to the designed use; for by it can be learned that which the people need to know concerning the subtle force in nature and in themselves, from which they have suffered intense pain and misery. Many pollutions are levied on the human race which are ignorantly ascribed to a power outside of mortals, but which is not the case, for the power is within themselves, but is not understood; and it is active with a corresponding power or force from nature's resources, which is often increased by having added to it the force and power of spirits who by wise design are sent to do such work for beneficial purposes. It is true that the basest frauds have been committed by witty mimics, but in no case were these persons *alone* in what they did; they were compelled and aided by a force corresponding with that which issues from within themselves, and forming around them the aura in which the spirits mingle, and compel forth acts according to their wishes. This has many niches to fill, for it teaches concerning the debased nature in the people; it teaches also the reality of a future existence, and prepares the atmosphere for the rolling in of that which is to come, viz., the ethereal flood of light, the knowledge of these mystic things, for all these shadows shall vanish, the dross shall be shaken off and consumed, and, instead of curiosity, there will be a true desire for learning and to know nothing but the truth which will compel the investigator to search and find for himself, that he may be one among the others to act in the mortal courts for the deciding upon truth and error, after spending much time and labor, during which time the light from above will light up the mystic past and future, and reveal God's glory on earth, and His power in the whole universe, so that there can be no concealments as there have been; all shall be upright action, for the purer air which will be enforced will not admit of practices like those of the past, and which are reproduced and practiced at the present time for a review and from which to gather testimony. When all the labors are viewed and seen as they are meant to be, then the turbulent wild waves, which are not the real ones of design, can be laid.

How often have we said that this was the time in which all flesh was being tried as by fire, and that you should beware of the delusions that are cast, and which are those manifestations produced which are compelled forth by this force in the people, acting with a corresponding force thereupon. It is not the control of spirits over mortals, but it is wholly in the vapors and fluids, and its action is provoked forth by different methods, and the earth people are drunken with it. It is called occultism, arts of different names or kinds. It is the ready force that produces phenomenal facts, and demonstrates to physical view or handling invisible or concealed objects. But while this is a fact there is also a genuine part closely corresponding with this, which has now and then by various persons been demonstrated, who are true instruments in the hands of spirits. There have been but few genuine physical manifestations, yet there have a few taken place, and they will again take place more powerfully than those that have been given. The teachings which we give now will be clearer as time secures to us a better access to the brain or organism of the medium; and as the fossils of the wild waves that are left around are cut off, and washed away, and the tide is left calm and clear for the true and pure to come forth upon so as to compel forth the action of the labors of design. Do not let anyone be disheartened, but let everyone learn all that is offered in any way, for it is all, even if in an obscure way, a part of the great review, and, when it is learned aright, it will aid you in the studies necessary for all to be versed in, for you cannot ascend any faster than competency will secure to you a promotion. All that now is and has been, and which will yet be, must be studied before the platform is reached from whence all this vast universe can be viewed without any doubt as to the constant advance in but the one way into which all other routes must lead, and that consists in being perfected in form and in the knowledge of self and becoming purified, and as self becomes understood, the secrets of the natural laws and evolvings are revealed to the sincere students. We will now leave the subject for this time, and let you ponder over the many misconceptions which you have permitted to cluster around you, and in your mind, and let you think over the lessons taught you, as well as the advice given you, that you may find how often you have misunderstood these, and misapplied them. By so doing you will be enabled to learn the true meaning and what it was intended to do. You will be benefited, have already been, for the disappointments that were realized came from the wrong use, and from not understanding how to act in what was taught or advised, and from many misconceptions of simple things as well as of important ones. But in all the labor

was done, but the reward was delayed because it was done according to the conditional picture of the plan as to physical results; but the reward will be sure to come to those that are faithful.

Walk slow and confident,
And if much time be spent
Without avail
Of that which is the most craved,
All tends the way to pave,
And against all the adverse
You will prevail.

LECTURE IV.

SPIRITUALISM.

Can it or its adherants be successfully organized under the present existing misconceptions of its proper mission on earth, and without a well-developed material force which can govern all unruly actions of the undeveloped masses, and hold them in check and in their places? We answer no. Preceding such a step as organization there must be found a physical compact of worthy and competent workers with the heavenly compact who are the master builders. These, then, receive from the heavenly compact their instructions how to allow freedom to all grades and degrees in their sphere for proper investigation and beneficial development. Then it will prosper and conquer all earthly opposition, and become the *one* great religion. Those persons have been already reared, yea, developed for their proper places, but are not found in one vicinity, therefore must first become acquainted by a written correspondence which will lead to a personal acquaintance, in order to form properly the agreements for a labor that will finally result in the accomplishment of a work of such great magnitude that all mortals can be led to perceive and bask in the brightness of Heaven's wisdom and glory as it is brought to earth by the compact, and given through the instrumentality of mortal beings. We have degree order in Heaven, and in the different spheres and worlds. There is the council called the Heavenly Hierarchy, the Seraphim, the Cherubim, the Justice Power, the Poets, the Students of Art, the Philanthropists, and Healers, the sphere of Inventors, Mechanics, Politicians, *Detectives*, and Adversaries, by whom to probe mortal devotion and compel their development; errand spirits of all *grades*,

wonder-workers, and undeveloped spirits, commonly called deceivers, because they are not *reliable*. They work in the primary degrees for mortal development. We make no distinction in color or cast, for all spirits are classed according to their worth, and consequently can work only in accord with their own knowledge, and with the force of their own degree granted them. Then, there are illegal beings who often cast themselves upon mortals and do harm ; but when the proper order of degrees is established, these can no longer annoy, and Spiritualism will grow and prosper like a healthy plant, grown out from chaotic forces and elements ; and as it grows it will be supplied with all the elements and forces of the universe, and thus become the universal tree of freedom and salvation,—yea, it will represent and become man's ultimate redemption.

LECTURE V.

FACTS WILL PROVE THEMSELVES.

In history, both religious and profane, is contained the proof and positive testimony of all things which have ever become a conjecture or a speculation of the human mind, although many links of the golden chain of unity have become obscure by the means of losing some of the reverence for it, and by misrepresenting some of the non-connecting fragments left to puzzle the developing brows of mortals. Here before me is a strange narrative given in an article headed "Our Israelitish Origin," written by John Fondey, M.D., and published in the *Day Star*, of Philadelphia, in which paper the same gentleman published two of his letters which he had written to us in regard to our visit to Terra Haute ; also one of our letters written in answer to him was published in the same paper. This I state merely to show that he is, as he claims to be, undoubtedly stirred up to do what he does by spirit power, but he grapples with obstacles the same as many other explorers have done, and does not or cannot enter into the fullness of what he aims to show. I trace very clearly in this article the links which have been so long obscure to mortal view and understanding. It seems astonishing to me as I see this, and look over what the spirits have shown and taught me, and I am led to exclaim that truly history does repeat and also prove itself. I will quote only a small portion of said article to which I have referred. Mr. Fondey states

clearly how the scattered tribes of Israel came to people the north countries of *Europe*. He says further they are, like ancient Israel, to go into the wilderness before they return to the land of Israel. Israel went out of Egypt through the Red Sea into the wilderness of Sinai, *there* to be organized, and then pass into the land of Canaan. And it is so in the anti-type. Israel was to come out of the north country of Europe, through the Atlantic Ocean, into the wilderness of America, here to enter into the new covenant, and be organized preparatory to a final return to the land of *Canaan*. Further on he says, we have spoken of the binding up of the breach between Ephraim and Manassah as having been partially accomplished in the British Isles. Here, however, is the spot where the nationality of Israel, which had been destroyed for more than twenty-four hundred years, was again to be revived; and which event was accomplished by the confederation of the North American States; which was to be effected in the third prophetic day of Hosea, or five hundred years after the expiration of the two days which, as we have seen, terminated about A. D. 1281, thus bringing the middle of the third day to about 1781, about which time Israel again stood up as a nation on the earth, constituting the one great nation which God promised to Abraham, as stated in Gen. 12th ch. 2d v., and again the many nations as in Gen. 17th ch. 4th v., of which he was to be the father.

Here is something so grand presented before me; and Mr. Fonday had not the least idea how closely he approached the gates ajar when he summed up the article in question. If he would only allow the spirit more control over him, he would then find all he could wish for by which to produce the lost Scriptural links. How much plainer can we expect history to prove itself? Washington was the one who became the father of this American country. He gathered together the lost sheep of the House of Israel from all nations. Is it to be wondered at then that America is becoming the queen of nations? No, not at all, when all is seen as it is in reality. I will now give an account of a vision that was shown to me about eight years ago. I was not at that time in a dreamy or drowsy state, but wide awake and able to use my senses, to hear, see, and ask questions if I wished to do so. One day my spirit-guide approached me and said that I should remain very quiet and observe closely what would be shown to me. Soon many spirits came before me, and I saw that they were all of the ancient Hebrew nation. I looked at them carefully, and noticed each one's peculiarities, for I had something to learn from these visitors and the vision, which I did not comprehend as well as I should like to have done. After they had retired, one of them came before me

again and told me to observe him well, which I did without speaking. He retired again, but suddenly returned the third time. I now saw my spirit-guide looking towards me, and I spoke to the spirit standing before me and said: "Who are you, and when have you lived before?" He seemed pleased because I had understood him, and said he was or had been Abraham. He smiled and bowed, and then my visitors left me. It was about four years after I had seen this vision, that is, according to the notes I have kept, when one afternoon, having entered my room for the purpose of writing, I felt a strange sensation like that of a spirit presence. I sat quietly waiting, feeling that something pleasant was about to take place, when suddenly the spirit of Washington stood before me. He looked at me, calling me by name, and *said*: "We have taught you by vision, orally, and by writing all these years, now I would like to question you a little to see how well you retain what has been taught you;" and, looking pleasantly at me, he said: "Whom among those ancient patriarchs that you once saw do I resemble?" I looked at him closely but could make no reply, and yet I thought I had seen some one whom he resembled. He asked the second time if I did not remember the visit of the patriarchs? I said yes. He turned as if to speak to some one, and then stepped forward and said: "Can you not recall that likeness of myself?" Then all seemed clear to me, and I said: "Oh, yes, you are so like Abraham in form and feature, the same in stature, as if you were one; but," said I, "pray tell me how this is; what does it all mean?" He then bowed and was gone without answering me. He then took control of me to write. He wrote a wonderful message, beginning with these words: "I will write my pedigree." In this he gives a full account of himself from the beginning, what careers had been his, and in what characters he had been an actor upon the mortal stage. He said he really was Abraham, and that when he was born as Washington, he took on his complete form as Abraham, because he was to realize the promise made him, and to gather the lost sheep of the House of Israel. This is set forth in Mr. Fondes's article, yet he would not believe the clear truth, even of what he has stated himself. He has figured up his statements from the Bible and other records. We have ours given by the characters themselves, who were and are now the important actors in all these wonderful works. Washington became the father of this American country, and of all the people who have come from all parts of the earth and found shelter under this lofty tree of freedom. Is not this a literal proof of prophetic statements? and are not in this the missing links found and produced? If Washington was Abraham, he has realized the promise made

him. He has done his work, and we are partakers of the great and grand works which he did. We too are doing our parts which are necessary, and which belong to the said organization. The result of all this will be grand and glorious, it cannot be otherwise; and we shall yet have reason to rejoice over our labors, for we shall win the prize angels have laid up for us if we work faithfully with them, and aid in subsiding these collected labyrinths, and help them to bring truths like these, which from time to time are given to us, before the world. In this American wilderness Mr. Fondey further says: "God said he would plead face to face with Israel." Has He not done this? Yes, even in the way Mr. Fondey gives it as occurring in 1861. He has spoken face to face since then even to us, and also to others, and I think we are safe to conclude that we too *are* truly a *part* of *Israel*. I thank God from the depths of my heart that He counts us worthy to receive the revelations of all these grand truths, even from those mighty spirits. America was a wilderness when first discovered, yet it was peopled by Indian tribes; so was the land of Canaan inhabited by the wild nations when the Israelites wandered out of Egypt into that land of promise, and was told to take possession of it. If that course was right, then the course pursued by the white people of America must also have been right when they drove back the savages, and took possession of the American wilderness, and, through bloodshed and battles, made it a land of freedom, and a Republican government, with a constitution different from any other on earth. Washington, the father of this country, was powerfully aided from the heavenly courts, and the organization or confederation of these United States of North America was founded upon Heaven-born rights and principles, and although these principles have become somewhat corrupted as time passed on, yet they were rooted and grounded in the true principles. Now, let us look at the facts as they really exist. All who are not organized as yet under the new covenant, and do not belong to this collected number of the Israelites, must pass through the wilderness of conditions which have been constituted; and, after extended travels, can enter into Canaan, or the blessed conditions by which they will be surrounded, when they can see and understand the truth of all these works. No change in locality will be needed in order that all this may be brought to pass, for America is the promised land for all those who have been and are being gathered daily and added to the number which are to be the first fruits with the Israelites of old in the great decision which is very near, when, according to Scripture language, the Heavens and the earth shall be shaken and changed, for the looked-for judgment

has been, and the new clause for the said separation will soon be announced physically, as it is already issued and has gone forth.

Having explained this, I will tell you the secret of Indian control over modern mediums, for this is the cause of so many conditional battles which are being constantly fought. These red men of the American forest were driven out by the white people, and are led to wage a conditional war against all who are to be organized under the new covenant, and under the head powers of the universe; and, let it seem as it may, all mediums who are controlled by Indians are their captives, and aid by physical means to lead others into the conditional wilderness for a stated season, which may seem pleasant at first, but after the march is pursued for a time it will grow unpleasant, for therefrom have come all the realized failures which Spiritualism in its purer shades and works has had to encounter. All must battle with these conditions until they conquer and can be led out from them into the purer conditions which are of supreme issue, and which will then make their Canaan, for they will realize the changed and blessed condition, and appreciate it for having learned the difference by experience, which is of priceless value to all who have thus gained it. They can truly appreciate the milk and honey, symbolical in these days of law and gospel, which flow from the universe center upon all in this blessed land of Canaan in this organized condition, as said, and belong to the gathered number which represent the first fruits, and with which number will terminate the first resurrection, when the clause spoken of shall be announced, which will be a great event, and the shaking such as Heaven and earth never realized before. The literal and spiritual are greatly interwoven even as the works are being compelled forth, and are performed by mortals and spirits. America will be in a literal sense a land of milk and honey, and will abound in riches, both spiritual and material likewise. I have made these explanations to avoid misapprehensions, as there are still many good, well-intentioned people, who truly belong to the House of Israel, who are laboring under the mistake that a return to Palestine alone can make this change. There must be a building up there to fill the prophetic records, yet it is not necessary since this country is the selected spot, and is far more productive, and the soil and elements are well adapted to have all this transacted as stated, and accomplish the work of design in these important degrees whereby the time for this eternity shall be terminated. Look well at the produced facts. Ponder upon them from all sides, and you will see as you gaze aloft that the harvest is almost ripe and ready for the reapers' sickle, even the grain grown from the late rains and mind infusions, the other

having been already reaped and garnered. If mortals could but realize better this time of their present visitation *from on high*, how soon these elements and conditional conflicts would be brought to a close ! and a heavenly, peaceful atmosphere would fill all space, and also all mortal bosoms ; but while the works of opposition continue, as at the present time, let us watch and pray, and make ready for the great change which is so soon to take place.

LECTURE VI.

THE SPIRIT-WORLD — WHERE IS IT ?

Go in thy secret chamber, to meditate and pray,
 Stir up the slumbering embers within, and then a ray
 Of light from them will show thee so definite and clear
That world afar all around thee, and spirits ever near.

Men and women are mere animals by mortal nature, yet they also possess an immortal nature. Now, the spirits of men and women are within them while they are travelers on earth as much as when they leave earth by the flight of the spirit, and take another form more suitable for the *spirit* and climate. This spirit in them then is said to be and is truly a divine inheritance, a divine gem deposited in the material elements of clay, in order to begin the great work of creating tangible spirits who can acquire mortal forms, and can test and handle objects. That those spirits in mortals, then, are akin to the Infinite is also a fixed fact ; hence, if they proceeded forth from the world of spirit, they also have the power to revisit the world of their nativity. They have left in that world many elements of their own, and also many complete spirits who are akin to them, and whose sole delight is to aid the new beginners on earth in their acquirements of knowledge and materials for which they were implanted in matter. These imparted qualities, which are the spirits in mortals, are sparks of the Infinite, and will grow and leaven with their power the whole mortal being, if they are called into life and action by ever remaining as branches of the vine or the great universal *tree of life*. But all spirits in mortals are not of the same grade, and although many are classed but a little above the matter grades, they must be nurtured from the elements and spirits of that world from whence they came. This is a rule of progress, and requires much study, for God impulses

thrill in all things that manifest life throughout the whole universe. This thrill is not always alike, but is according to the touch, as upon coarse or refined metal, and even so will you discover the spirit-world to be in accord with your relation to it. It is enough for mortals to know that all can discover this if they will but do as they are bidden. They can see it and learn from those spirits who surround them where and in what part of these worlds upon worlds they belong. Some parts of the spirit-world are so far off from mortals and their world that it would require a great space of time to get there should they travel even at lightning speed, and no one who has no kindred there, or no spirit-power of his own, can go there; because the spiritual elements which are within the mortal and go out at death, or even when in an abnormal state, go directly out into space, and are met by corresponding elements, and also by spirits which form the pathway and give the spirit strength to go where these powers of assistance came from, and to which the individual spirit just escaped from a mortal house has a *lawful right to go*.

People in blind fancy form many absurd ideas about spirits and the spirit-world, where it is located, &c.; and why is this? Simply because their spirit-sparks have not been fanned into life by the breezes from the world from whence they were given,—by the breath of the all-pervading Infinite Spirit; for if the spirit-spark had been fanned into life, they could ask no question which would not be answered from within, through their own spirit. They could peer through the mists by the light from within, and see clearly before and all around them the spirit-world and the ministering spirits. They could see it extend far out in space, farther than the power of the eye could penetrate, and they would be satisfied that the innate powers and possibilities of the mind are immortal and eternal, and would thus enlarge and expand until, in the changeable progressional march, they could scan the Infinite, and comprehend the heights and depths, length and breadth, of the wisdom and power which so wonderfully creates and develops *man* by the power of the spirit *within* and upon them, and by the effectual compulsion of the laws governing each part and parcel of spirit and matter, in evolving and *cohering*; and all these ways are carved and marked out, but which are often shunned by mortals, their own will marking out a seemingly pleasanter path for the purely mortal being to walk in, although at the expense of the spirit-spark which lies spiritually dead within them; and which has never been called into life or action. Here we will say a word upon fore-ordination, since the question was involved when we said that all the ways are marked out in which these clay-clad angels should walk,

while pursuing their pilgrimage on earth, for the purposes already stated.

Masses of the cultivated people of today do not accept or believe in fore-ordination. They say men make the ways in which they walk by their ambition, their will, and energy. These three qualities, almost the same in meaning, are each of different force when meeting with material and elements, and, casting conditions therein, by the force of these factors, do in a measure make the ways in which men walk; and thereby are offences committed in the first degree against the statute laws, because the will of God is forfeited and set at naught by the pride of natural and worldly ambition, which desires not to yield to the will, or to be governed by the Spirit of God,—yet takes the given talents, and begins scheming with them, trying to find how to acquire self-greatness, and to gratify the natural longings, and rule over material concerns. This can be, and certainly is, done to a great extent by the majority of mortals who now people this lower world. This, then, is the reason why the end must be hastened on, because the spirit in man develops a vain ambition, and a strong self-will that resists the Spirit of God, and will not be governed by it, nor walk in the prescribed limits. Mortals desire to have all things according to their fleshly craving, so far as their will, ambition, and, I should say, cunning will assist them in gratifying their desires; but that does not put away with the statute laws at all, in which fore-ordination is one principal part; hence, it follows that these people are given over to their own lusts and desires; that, during the short allotted space of time given them, they do all that is for them to do so far as they, being aided by said factors, can make the conditions subservient to their wills; but, alas, not one of them can be counted as among the first fruits, nor can they have a part in the first resurrection, which is but a figurative statement, for spirits all live, but all do not meet with approbation as you will learn; but will be set low to begin a new eternity's march under different surroundings and developing methods, at the end of which they will nearly all have learned the important lesson that God's laws are fixed and eternal; and as long as subjects trespass against these laws, and do not love and serve their Creator, just so long they must and shall remain outside of Paradise, and bear the curse of the law they have trespassed against; but, when it is heeded and complied with, it will prove a strong power both of protection and a constant support. And so it is that mortals pay heavily for the exercising of this self-power, and for gratifying their natural fleshly cravings at such costs as are spoken of above, namely, an eternity's toil through adverse

or perverse conditions; also, an eternity's punishment which has unfortunately been stated in the Bible record as eternal punishment, and has been misunderstood as meaning this,—that a mortal, once losing the race, is lost forever, that no more chances are given him, and no changes take place for him through all eternal, *never-ending time*. This, friends, is contrary to the statute laws *which* are eternal and fixed, and remain so forever; hence, it is stated that cycling changes are lawful at times for conditional divisions, and for new spiritual infusions, and also for the changing of methods for moral and religious training, in accord with the advance march of nature's laws, and of progression, which is the grandest object of all these labors, and it is to be secured to all beings, and to all things *in nature*. This, surely, is not to be set back as a side issue, and have placed before it a monotonous course of man-made formulas and creeds which have their birth in the misconceptions and suppositions of mortals. But this the world's scholars aim to do, and if they do admit progression (since it is made compulsory and mortals *cannot* do otherwise), still these wayward people strive to have their own ways, and to govern heavenly issues, and call it progressional or progressive according to their own ways or desires. It is no wonder the spirit-world is shunned as something of which mortals need not to know, and the return of spirits is spoken of as if it were wicked and unlawful. This, however, is not true. *It is* lawful, or it could not and *would not be so*, and the spirit-world becomes more and more visible to the eyes, yes, even to *the natural* eyes, of mortals. The curtain which divides the mortal and spirit spheres is growing thinner and more transparent *every day*, and no mystery concerning the spirit-world shall remain, nor concerning the future occupations, rewards, and punishments. Those who are found worthy to take part in the first resurrection, or to enter into heavenly rest, will also be illumined to see and learn all these things, as the Spirit of God touches them and opens their understanding. The others will resist and keep up a useless and strength-destroying contention until assigned to their proper *places*. Alas, only a fraction of those even shall be left to comprehend the truth. As soon as the decision is over, these, then, shall be the foremost workers in building up the next age with zeal and purity of purpose. We cannot understand how it is that the study of the spirit-world, and of the future state of the mortal race, can be set aside as such an idle tale by so many who stand so much in need of the information they might *gain* upon these points. We hear much said about looking after the soul's salvation and preparing to die, but *how is it to be done?* There is no true knowledge gained,

nor is the salvation desired obtained, nor are they ever ready to die, for the future is unknown to all who do not study and worship God in spirit and truth.

Many sad pictures we see presented to us daily as the result of a fancied salvation, in which there cannot be and is no reality; and why? Because the subjects walk in the broad, worldly ways; they eat, drink, and make merry, and throw all the work of their soul's salvation upon Jesus, and they have no right to that claim unless they walk in his foot-prints, and follow him closely in all they do, both in precept and example. But there are not many that do this. Hence, they have drawn a fancied picture before them instead of a real one when they reach the immortal shores. In my view, this is like a man forming plans for erecting a magnificent building or mansion, and furnishing it, but, having no capital of his own, is dependent upon the goodness of some benefactor to build the grand mansion for him at the expense of his benefactor. Now, this generous nobleman had not been consulted in the matter so as to know how or in what way these great privileges were to be conferred or realized for the subject who, being full of fancy, had only read the terms and promises, but did not see or understand the meaning proclaimed in them; hence, it follows that, as the preparations were all made, the servants of the benefactor are sent to tell this man how all this was, that it was his own vain ambition that had led him to fancy and form his plans, therefore, he should find it all a void instead of having his desires gratified, for a punishment for such a course of scheming without ascertaining the facts, or searching the secret depths for the meaning of each promise. We see this picture verified every day by those who have planned for an inheritance in Heaven on the great capital and through the merits of Jesus the Great Mediator. They find they have the plans but can command *nothing else*, and are, for the reasons of their many offences in those degrees, sentenced to roam over deserts and endure punishments instead of living and ruling with Jesus *as they* supposed. Arise, O mortals! do not slumber in these important days when light from above is being shed upon you, and all over earth. Why close your eyes and fear to behold the bright rays as they come from the eternal light-house above? *Open* your eyes that you may see the reefs against which you are drifting. Yes, open your eyes and behold the Heavens open and the Son of Man as He descends and *ascends*, and the millions of immortal beings going with delight to and fro, bringing the light and the glad tidings to earth. Proofs palpable of spirit return to earth are daily given, and the labors which they do by commission, received from the throne of the Most

High God ; for from the supreme issues all that is done as a necessity to meet the claims of law, and to fill those injunctions marked *to be* fulfilled in this last cycle or epoch of time. Make yourselves acquainted with the spirit-world, as it will prove a lasting benefit to you. Do not shun the spirits and spirit-teachings, O mortals, but consider that all which mortals ever had, as well as that they receive now, was given by the Spirit of God in the ways suiting to each time and purpose, and by and through subjects chosen and marked for *such* labor, which mediation is an eternal right conferred upon those who, of that order, are sent forth to earth to receive and impart heavenly *truths* and *wisdom* which belong to the people of each age. It is for this reason it is said that he who receiveth a prophet shall receive a prophet's reward for all the kindnesses and sympathy shown to such a person, who is by nature susceptible to all the conditions on the spiritual and material *side*, and is therefore borne down by the weight of all these conditions, and feels the bitterness which is concealed in the bosoms of mortals as much as that which is boldly and coarsely made manifest. And these immortal mortals feel more pain as the result of conditions and unkindnesses of mortals than language can describe, and need, therefore, mortal sympathy to mingle with the effusions from the spirit-world to protect, as with a strong shield, the sensitive nature ; but it is not often given, that is, true sympathy, from the mortal side. These subjects are looked upon rather, by those who should be their strongest and truest friends, as Jesus was by the Scribes and Pharisees, that is, as being cursed by God, that they must bear their burthens and wear out their miseries, and would rather that they should be made a sacrifice for *them* so as to grant *them* *liberty* and *relief*. This is very wrong, and severe penalties are incurred by such a course, but if true friendship and sympathy were bestowed, riches and blessings would be the sure reward.

LECTURE VII.

CHRISTMAS.

What are events in mortal history? Are they but land-marks, and remembered by physical merriment only? or do they all have an infinite meaning and bearing, which, to learn, should be the object instead of aimless pleasures? Events differ in significance owing to the circumscribed condition of events, or to the full freedom by which to exert an influence or power ; they mark themselves on nature's

canvas, and faintly, as a reflex of these marks, do they mark themselves in the minds of the people, and form a part of their formal or practical life and worship.

But no matter what event occurs that marks a change, it should be carefully considered from all sides, and shall be kept sacred in connection with the side or shade thereof by which man and angels are brought nearer to each other, though it be by proxy; and it should be carefully studied by the pilgrims of earth as to what each event does for them, and what it does for each individual. But there has not been much of the mortal mind invested in ascertaining these facts, and really they cannot be obtained from the worldly records; hence, the people are blessed with revelations in these days.

They are advised to study unwritten history, and to heed the advice and to practice the precepts which the angels bring to earth, for thereby will they be aided to discover the mighty forces which compel forth results, and that which is in accordance with the design and the result of each event, and the various duties they owe in order to properly mark their joy for the progress made in the transmoulding and spiritualizing of mortals. And as they enter into the spirit of things, or, as it were, into the inner life, from whence all temporal results proceed forth, they will become enabled to commemorate acceptably the Christmas of the middle age, named thus because God's truths were brought to earth through the child Jesus, who was endowed with power from on high. But today, as we see *that* event fully merged into two others, the one the first central dispensation, and also the present one, we say that it is a sad tumult, that is, this external merriment on this day, kept by Christians in commemoration of Jesus the Christ.

And as we list to issues from above,
And see the flood of our Father's love
Go forth to earth, and as it descends it is repelled,
The worldly wisdom and pleasures have excelled.

They who should hold the key to Heaven in their hands have lost it; and they do not feel the presence of the Holy Spirit as it endeavors to overshadow them; and we are compelled to say that they know nothing of the birth of the true Christ. Had the Churches abided in Christ, the Living Vine, they would have hailed the present event with great joy, for they would have known that He has returned, and that He will labor upon earth in spirit until all the works are realized under the sun, of which mortals had received the fore-shadowed pictures through the prophets; and as Jesus indicated

the signs which should appear, and that which should go before that great day of this eternal decision now to be made, the admonitions contained in revelations to the several Churches should be carefully studied and applied, even now, for those fore-shadowed typical prophecies, or shaded descriptions rather, as we might term them, are now in the course of their fulfillment under the sun.

The seven Churches, the seven candlesticks, and the seven angels, alluded to there, stand emblematical of the seven master-builders, the creative compact, from whence all religious infusions have been given in their varied degrees and differences, and which were arranged for the use of mortals by that central force going forth from that united center, as supreme issue, and governed by omnipotence, the all-pervading Omnipotent Spirit, God, which is the soul and the force of the whole universe. But the Christ-power is not felt much as yet by the confessed, or professed, followers of Jesus; or they would have kept these words before them day and night, "Hold fast until I come;" yes, hold fast to the truths of the Gospel! Hold fast to the testimony of Jesus! Do not depart from the given precepts! follow the examples though not in the same degree, yet be ever willing to sacrifice whatever may be at stake, so as to promote the general progress of the people, and also to declare the truths of God boldly whenever it is observed that truth is set aside, or is covered with a selfish mask. The works in the middle age that were done by the man Jesus were of a very different nature from what, in this modern age, has been said and taught in regard to them. He was the promised Messiah, which means message-bearer. He received truth from His heavenly home and gave it to the people. He filled the injunction of law pertaining to the initiating steps of generating and leading out the created beings into the knowledge of their surroundings and conditions, but by no means does He, or can He, wash away the sins of the world which the people commit independent of and outside of those clauses. He did His works in order to receive power to mingle with earthly elements, as a man to sanctify earth and produce a great chemical cementing process, by which mortals and their atmospheres were rendered purer.

Such processes are being produced now again, for now He does come as the Christ of God in power and glory. In the middle age He was compelled to come in meekness and humility, as a man governed by finite rule in which His career made changes, although spiritually operated upon by the Christ-power from the Christ-Heavens; hence, these being facts which mortals must accept, although they rebel against them, for it is truth and will prove itself

as such, and will conquer. Then, why not arise, ye stray children of earth, and return to your primitive faith, and receive the Christ of this age with joy, that you may receive knowledge from Him concerning all the things which you had hoped for in that faith, and can realize all the promises made in regard to the present time? Jesus the Christ of God comes, and has been coming through the conditional clouds; hence, with greater power and glory, will He come when He comes to inspect personally the stewardship of mortals, and what really are the fruits produced by His followers, or rather the fruits grown from his works in the middle age, for, although the records are correctly kept, He has been standing before justice as mercy all these long years in mortal reckoning, but in spiritual reckoning it is but a little while compared with eternal time. Now that justice proceeds to cast the levies upon mortals, even as they have incurred them by their trespasses, He comes to see whether they had in all cases carefully considered the frailty of mortals and their lack of power to perceive aright, and to live and walk in accordance with law and Gospel, so that just judgments may be issued on that great day which will decide for all their just abiding place.

When we observe the great display made in the whole land upon Christmas Eve we are sad, we cannot sing songs of gladness, for we cannot approve of all this external merriment, and that because no reverence is shown by the religious leaders in regard to the spiritual gifts which the child Jesus has brought to earth for the benefit of mortals, and this being neglected, which is so *all-important*, renders it all a non-acceptable ceremony; although they may paint His birth, mission, and works in glowing colors, so far as it satisfies their especial desires, yet all these sounds die away on the air as uncertain sounds which cannot rise to Heaven; and when all is ended there is a void, for there is no returning and abiding pleasure, as there would be if these services were held in the right way, and in keeping with the primitive faith, and in the pure exercise of the spiritual gifts.

As the spiritual gifts are not coveted in the Churches, are not taught as they were, and are still being given as a divine legacy to mankind, and are not being practiced in purity and with an increased power at each recurring Christmas, just so long will the masses of mortals be held tightly under the dominion rule of the worldly ruler, the unrighteous prince, who will leave them to their faith or fate, when his time expires, as unpardoned prisoners, and so then will they find their future beginning. Now, we do not object to external merriment, nor to the presentation of physical gifts on the

day of general importance; but when physical gifts so fully occupy the heart and mind, and the pleasures being so thoroughly material, on a day which requires a holy reverence, if any, then *we say it is sinful*, for there is not one particle of this display that could be applied in honor to Him for whom Christmas was affixed in the history of mortals; moreover, it brings His works into the shades of the worldly degrees altogether, and He cannot exercise either power nor mercy over mortals because they do not remember Him, for the gifts He brought to earth, by which alone He could be enabled to govern His Church upon earth, and bring to all of His true followers new truths, and constantly increased spiritual powers; but, when this is spoken of to the Churches, they do not wish to be governed by the Spirit of God in this way.

The Jews said to Jesus in the middle age: "We have Moses and the Prophets, we will follow them; but this fellow and his teachings we will not accept." The Gentiles say: "We have Jesus and the Gospel truths He taught; we will cling to them; but these new truths given through modern Prophets, or, as they are now called, mediums, we will not accept."

Jesus said to the Jews: "If ye were of God, ye would hear My voice and be gladly instructed, for I am come from Him; but ye cannot hear My voice or words, because ye are not of God." It is even so today, for if those who reject the truths and revelations were true followers of Jesus, they would be glad to be instructed. They would recognize the manifest Christ of God. Yes, they would rejoice because He has come again to prepare the world for judgment, also for a brighter dawn immediately after the decision.

Do you think, O mortals, that your power will conquer in the ensuing conquests? No, verily, no. He holds the victory in His hand, and all these rebellious contentions are tolerated only until all these works pertaining to the plan of God with man are filled, then the change will come.

But we must leave this subject, and say something in regard to the Christmas of the new era, which comes on the eighth of February, as on that day the birth of the Christ of this age was announced upon earth, by which His labors during this, or of this, event should mark themselves; and as Jesus remained secluded from the public, amid physical labors and studies, so were these marks destined to remain in the back-ground, and though the heavenly workers have been out by the millions, heralding the tidings of joy even as the people could be approached and were able to receive. Yet there was but one great design to be accomplished through

modern Spiritualism, for which all work, though all are not aware of the fact, yet, in the days to come, the scholars can trace the works, and find striking similarities to the career of the child Jesus, and the works now being performed by Him, as the Christ of God, through a mortal organism. As he appeared in the Temple, at the age of eleven years, and astonished the lawyers and scribes by His wisdom, so there was a work performed which compares with that, though the present works are different, because they fill altogether different injunctions of law, and the results will be unlike those which were achieved in the middle age; but, at the age of thirty-three years, He came forth boldly before the public, and performed many mighty works, and finished that which was given Him to do in three short years; hence, in keeping with former time, the works of modern Spiritualism will be compelled forth before the scribes and Pharisees and the lawyers of this age to be inspected, or investigated, and criticised; for it must be so, as it is a demand of the law that all the works that have been produced must pass through the fixed crucibles, where all the impure shall be consumed, so that only the pure truths will remain for a great blessing for humanity, for the Christ-power shall subdue all the rebellious elements and forces, and bring about the promised peace on earth, and all realize good will toward one another.

But darkness goes before the face of the Lord, and trials and conquests are necessary by which to achieve these grand results which have been labored for so long. In order to bring about the conquests spoken of, we must send out among mortals the work which has been an issue from the Christ-power, by which this present event shall be marked.

The leaders of the standing religions have already taken steps to investigate the manifest works of God, which abound in these days, so as to bring them unawares before their courts, and then the compelling forces will be increased, so that after due councils they will declare their own standing in relation to the Christ of the age. But their councils will prove to be nothing but folly, and the fortresses, behind which they hope to safely shelter themselves, will crumble into dust, and the victory of truth over error shall powerfully mark itself, for it is the mark of the central power under whom all other powers and principalities serve, and by which they are governed. Hence, to all who are true, but weak, when the conquest comes, we say: take courage, and remember the words of Jesus: "Hold fast to My testimony until I come;" and, though you

have failed in your efforts to bring about the desired results, yet try again.

Perseverance only can win in times of great struggles, and each endeavor will bring you nearer to the goal where the hidden pearls of the greatest price are to be found, and where the results of your efforts will win the medal of honor, with the inscription upon it: "Good and faithful servant, enter thou into the joys of Heaven."

DEC. 25, 1881.

LECTURE VIII.

THE EVERLASTING GOSPEL.

That which from eternity, compelled to action, in each cause espoused,—

'T is that which is the Gospel true;

'T is not belief; 't is know and do;

'T is to be useful, to be true.

Religious cultivation has, at present, too much attached to it to make it wholesome or comprehensive. The devotional faculties are cramped by the sublime, and the fast-developing idealty goes on with force, and a grand display in language, according to desires. This is done heedless of the pain issued through the wrong devotional organ. It is compelled to silence, the other organs acting for it or in its stead, according to their impulses, which, by the designers, were marked for a different use, and, therefore, give an untrue physical form in words to that which should have been given forth from the devotional organ for religious ponderings, and for the edification of that most exalted organ of the spiritual structure. Therefore it is, and has been, from presumptions and suppositions mostly that that which the commentators on religious matters and points have decided upon; and then one looks to the other to be upheld in their assumptions. What, is this pure devotion to God? No, verily, no. It is devotion to man; a fearing of man's judgment, and a seeking for man's approval. Wherefore it is a sham, and not gospel.

The Everlasting Gospel is the truths given from the all-pervading spirit concerning the spirit; *that part* found in the complicated composition of mortals which is contributed by the great spirit, and is centered in the devotional organ, and extending its rays of light all through the system when it is not cramped or crushed as stated. Then those who would know a Gospel truth must learn it through the

spirit, must consult Him of whom they are a part; they must know that the head recognizes the faces of each member of its body, and that no sensation can escape the head. Then, when this devotional organ truly aspires, it is felt, and answering blessings are administered. The Gospel, true and pure, is not eloquent, for it is activity and purity of purpose which must be manifested in all the deeds done. The most simple duties often require the most bodily exertion, and it is observed how well it is done, and whether the purpose is a pure one which compels forth that which is performed, or thought, or spoken. Then how shall the Gospel be styled in its divisions to make it comprehensive? Is it to expound how to crush out of existence the many sins by which the human race is beset without their knowing the cause by which such sins are compelled forth? Nay, friends, this is not religion, nor of any benefit to hearers, for the simple reason that he who tries to tell about something which he does know or understand himself stands upon dangerous ground, for he is telling untruths all the while, and his presumptions upon them render him a trespasser an hundred-fold; and those who hear are not benefited, neither is any evil cured by adverse treatment, but lives and thrives boastingly because it did not meet with any lawful repulsion or justly waged rebellion by which it could have been conquered and laid in the dust.

Now, take intemperance, for instance. It is a blight on the fair intellect of the age; and why is it tolerated? Why, after crusades and temperance revivals it still grows, and is a frantic monster, by which are governed and held millions of mortals. Now, the seasons of actual labor are inaugurated according to universal design, so then the great crusade made upon and for temperance a few years ago was compelled forth by a wave set off from the conditional tide, and those going through the land holding meetings on that topic were the devil's accessories. They were to get up the list physically to see how many could be claimed by those wielding the intoxicating deposits and enactments on earth for mortal temptations, if its designed uses should be set aside or misused, which has been done truly. Now, behold what a work our people made of it. They all signed the pledge,—the pure and the polluted, the innocent children, the thoughtless maiden along with the tempted youths,—so as to make the list great, and compel something in a way which only caused a greater incumbrance; for, believe me, it is true that those lists were counted up, and the ones who were soiled with strong drink, and had thereby damaged their bodily functions, their families, and also their duties, are known on the list; also, the pure and innocent, and of the latter

the majority grace the list. Now, what are they given over for into these hands? Shall they be thrown in the ordeals to be purified with the wicked, or those who sinned who should not be termed wicked, but weak, unmanly, distorted, which are the results of self-abuse? No! They cannot hold in common that which, for a certain class, is and can be lawful treatment. Therefore, there is a work of uncertainty and disorder in these pursuits, and the result is no victory, but more trouble, because the causes are not studied. Go to the root of the evil, and let the rich and poor, and small and great, study the laws of the country, and the laws of self-hood, and also those laws by which the rains are kept in the circuit of their allotted hemispheres, according to fluidic and elementary divisions, for these restrictions. Strange factors have been employed, and there is no enactment ever, nor was there ever any, which would be otherwise than beneficial if it were not misapplied and put to adverse uses. Since those who do not study their self-hood rights, nor the rules for that which they indulge in, are immoral and unmanly, it follows that the law which shall defend the weal of a people by whom its reign is sanctioned steps in and strongly subdues all immoral conduct, and strongly defends the weak sinners. The distilling of strong drink must be stopped, for there the first transgression was made. Love for money did its work there, and those who buy to sell again labor to make gains from others by an impure business in order to escape harder work. Now, this must be stopped, but it cannot be done by praying. God works through His own laws, and, when these are observed and complied with, help comes, and not otherwise. It is not necessary to preach, but it is necessary to arise. All who are not defiled with strong drink should place themselves on record, and so have the record of Heaven or the spheres, where they are numbered, compared with the one on earth. Let it thus go forth to have a lawful hearing. Claim boldly the rights which a government owes to a people.

Ask for the uprooting of the gigantic tree of distilling. Leave no root nor branch of it. Let those who are diseased by it resort to proper remedies, and do away with this evil, then you will be practicing true religion. You must make your physical interests subservient to the higher claims of your being. You must live so as to elevate yourself and others, not in money or in fine apparel, but in true living and deeds. Suffer no corruption about you in any shape or form, disguised or bold, subtle or open. No matter where or how evils have taken practical *form*, they must be pulled up by the root regardless of pain or loss; for justice must close her eyes to that, as it is self-made pain, and a just loss to those who are in these unlaw-

ful ways seeking to accumulate this world's goods. When the proper way is pursued in a battle, and the powers from the preceding worlds co-operate with those on earth, then victory is sure to be gained. So must the religion of the world move on with the changing and moving elements of nature. All sin is human weakness, and the strong are expected to care for the weak by way of using the remedies which are in a natural and lawful way always ready. Those of better culture, and not in the trap of the prevailing evil, should do all they can, all in their power, to help others out. Praying and preaching will not do it, it takes work. Religion, pure and undefiled, is to be true, to help others thus to be working with God; for He lets His sun shine upon all alike, and desires that none of His creatures should be in torment because they are too blind to behold the true way from whence they came and whither they journey, and are too weak to stand upright and defy the temptations constantly held out for the natural appetites by the officials over the matter-grades, who are swayed and controlled by the beasts of opposition to God, and will be so until the plan of design is filled, and God is all in all.

But the struggle is in this. An immense number was stated in the book who should be purified and completed in bodily structure, and that they cannot be affected by any temptation nor have an impure desire in them, though the refined tissues composing their being could draw support from all in the universe which would be compatible with them for their health and beauty, and that they therefore have lawful access to all the knowledge and wealth they may desire. These also should be marked as the first-fruits, being first completed. This being done, the plan of God is filled so far that the beasts of opposition can hold no more control, for this is the lawful agreement between them by which the victory should be marked, and the plan declared finished. As the work goes on, all will, in due time, be completed; yet a change of training will be issued after the coming struggle is over, by which this eternity's close is to be marked. The struggle is to be between Materialism and Christianity. No matter where they are, or what they call themselves, those who are true to God and his Christ must be one army, and those who deny them make up the opposite army, and between these the struggle is to be until the wild waters swallow up the materialistic army, and the sun of righteousness revives every germ of life in those who remain faithful to the end. It is not religion to pray and confess much, yet it belongs to a true Christian to do this, too; but, verily, it should be done in a true spirit, and the works not left undone, for the works must go hand in hand with faith and knowledge which is

now given. No blind faith is needed now about the duties which mortals owe to their Creator. They know, too, that we live, and that we shall live, also, and that angels work with mortals, and are with them at all times to guide and protect and to compel when action is needed. Be ever on your guard, therefore; be pure in heart and mind, and then no impure attendants will ever come near you. Shrink not from hardships, nor from humiliations, if others can be uplifted thereby and changed from the animal state to the manly and moral.

It is greater honor to conquer the beasts of opposition in such a fight, and take from their grasp one captive, than fighting the nations and conquering them on the battle-field. Great is the reward of the heroic and true.

Many bitter pangs they feel,
And have nought in the world but sorrow;
In Heaven is balm these wounds to heal,
And for them comes a grand tomorrow.

Yes, this short earth-day soon is fled,
And earthly pleasures all die with it;
But principles and deeds live ever,
No change these from a being sever.
Then work, be true, the gospel new is labor.
Learn to be useful.

LECTURE IX.—(POETRY.)

SONG OF MOSES AND THE LAMB.

Hail, hail! all ye redeemed, with joy and delight,
This present, so glorious a dawn.
Gospel and law are revealed to shed light
Upon the first picture that was drawn.

Love drew the lines delicately fair,
Law drew the back-ground so dim,
Mortals were prone to misconceive ever,
And thought all dark shades come through sin.

O mortals, arise and join in our song;
You've been in the thrall of wrong ideas long;
The plan was drawn lovely, just shaded enough,
And all grand careers were sketched rather rough.

Oh, the great beauty of that plan !
Solve it, ye mortals ; try and scan
The great love in it concealed,
And the wisdom by which 't is now revealed.

Bow in reverence, mortals, with us ;
The prize is won, changed is the cross ;
Press on, press on, O mortals,
Through struggles and through pain,
And you will reach yon portals,
Where losses all count gain.

Join us, ye earthly pilgrims,
As in reverence we bow
Before the Great Designer,
And twine wreaths for His fair brow.

MAY 18, 1881.

LECTURE X.

TYPICAL ILLUSTRATIONS.

Men in all ages of time have been taught according to their capacity, and the divine tissues of intelligence over the book of nature have ever been spread out before them, which is, and ever has been, done to aid in the development of devotion to the Creator, and to call out aspiration.

All the grand lessons of nature teach of the transitory changes for the purpose of enhancing the superior forces, and thereby to achieve the moral developments of man ; while that intelligence, revealed from the Spirit of God to the spirit of man, supports the divine attributes in man, and by this the religious growth and developments are achieved ; but all that had thus far been given to man, in all ages and in all nations, has been typical, and all that is stated in the Bible was also typical at the time it was given, for all prophecies are in strict keeping with the drawn sketches of design ; so far, then, they are an ever-enduring reality, but, when given, they only shadow forth the glimmers and shades of that reality which, when it is realized in its own time upon earth, will then also be revealed as it is, in accord with the mental ability of those among whom such works are made manifest or are first enacted upon earth. Hence, there is a great deal of study required

by which to distinguish the real from the typical. Now, in the present review of the mental efforts and products, all minds are worked upon powerfully by the returning spirits and angels, and by these invisible labors the capacities of mortals become enlarged, the minds ventilated and opened for the reception of a new flood of ideas, which we would term a needed supply of power and intelligence, which is imparted by the means of intuition from the upper mind realm to the mind-realm of man; also, special inspirations are showered through the channels that are prepared, even as the time demands, so that all the works can be finished after a proper enactment, and demonstrations by which conclusions can be compelled forth into the minds of mortals, and all the dead-letter theories must die, and also all typical shades must vanish, as reality will be set bare before mortal mind and vision, and the force of the spirit compels forth life and action, where there had only been a ceremonial worship in accordance with the lifeless letter, and also in accord with the typical illustrations. All this will pass away, and instead a practical religion will be enforced, and a worship in accordance with the Spirit of God, from whom the Word, which is light and intelligence, law and gospel, and is therefore the general compelling and sustaining force, is derived or given. Men will cling to their errors, and it is hard for them to give up the ideas and beliefs which have become rooted in the mind; but, strive as you may, brother man, you will and must be led to behold your errors, and to outgrow them. From whence came all these errors? will be the question in many minds, even after so many proofs as to how and whence they came. But, again we say, and wish it to be adjusted to your memory, that these so-called errors in that which has ever been issued from above for the training of the spiritual nature of man, that these errors arose from, or came from, those typical pictures which had been presented through inspired brains, and were looked upon or accepted as the reality of which only an illustration was fore-shadowed; hence, the reflections of these typical sayings have created many shades in the minds of the people, and these shades hang heavy over the brows of mankind. There has been too much worldly-minded exertion upon that which was given in typical prophecies, also inspirationally, to mankind, and not enough real spiritual study; and, by this perverted mind exertion, the most significant things, in their universal bearing, have been rendered absurd in accord with worldly wisdom, that does not understand a spiritual truth simply because the spirit is excluded from their hearts and minds.

Let us begin with the beginning of the Biblical record. How long has that typical illustration been preached upon, as though it was literally meant that God created the earth and all that is therein in six days; and also to assume that it was done according to the days of earth measure. Can such advocates claim that they are imbued with a spirit of intelligence, and are taught and governed by the Spirit of God? *No, verily, not.*

The generations now living upon earth are expected to be more spiritualized,—therefore, to have truer ideas of universal truths and works.

Better fruits were looked for than are produced or found by those who are gathering the harvests of earth; for the choicest plants, shrubs, and trees from the heavenly gardens have been planted into the mortal soil by the Divine Husbandman. The divine organs of man are being powerfully worked upon, and yet there are strange convulsions and struggles.

Men do not wish to yield and to be governed by the Spirit of God, there are so many tints and shades of prejudice, the hues of which have been cast and left by their ancestors, and are also naturally inherited; they turn the brains of man queerly, and cause their hearts to fail them when the strong rays of light gleam in on the soul, and which reveal faintly the pure tissues of Heaven without tints and shades. The perverted breath of man has woven guises for him, which cover his natural beauty, and he exercises his worldly ambition behind the screens, and the assumed piety is a pitiful covering which is not rooted within, but is rather a surface condition.

The real activity of the Christians who live to enhance the general conditions of the world, by which to create no luxuriant habits, cannot indulge in the commodities which serve simply the body; they must keep pace with the force and power of the spirit of the creative energy and economy, and then they learn how to make the best use of time, and how the greatest amount of wealth can be secured. They are led aright in their walks, for the light from the light-house above shines upon them; in that light they can discern the significance of every imparted truth. They learn how that all things are wisely wielded in accordance with the laws of the universe, and that all religious practices that are not in keeping with, but are averse to, those laws are nothing but mockery and a worldly display by which to create remorse for the future.

All the statements made from what is termed inspiration, or superior knowledge, concerning man and his own rights and duties in relation to the All-Father are now being compelled forth for trial;

and those which cannot stand the test of the times were wrongly stated, were misconceived, and misapplied; hence, isms of the grand truths proved themselves errors, because they were not received as they were meant to be given, and this is due to the ignorance of the people, and their deficient spiritual developments; hence, a season of general rectification was needed. That these works are being physically transacted, no man shall or can gainsay, for the proofs abound, and even now, as the works of the past are being reviewed and rectified, all the typical statements are proven, and will be explained, and their meaning, or how they were meant to be understood, will be revealed; also, what the design of each picture was in the mortal world, the many shades which compose a great problem, therefore, an illustrated picture thereof had not been considered. Men did not even strive to discover the shades, but took all things in a literal sense, without any comparison as to the fountain, or law, from whence the shades of each illustrated picture were issued forth.

Learn, O man, that all things have been and are still being done in accordance with law. Even men are born, and transformed in accordance with law, in the rounds of time; and all who are born unlawfully, the purity of the legal design being violated, must pass through changes and ordeals until they can become acceptable children of the Most High, in accordance with that code of law which particularly pertains to God and His creature man. Now, to avoid misapprehension about the saying of mortals being born unlawfully, we say this: that it has no reference to matrimonial or non-matrimonial states, although we commend matrimony as being the best rule for the travelers upon earth; yet, the lawfully born children in that sense are almost universally and unlawfully born children, in the strict sense of the supreme law, in regard to the generating of mortals. Multitudes of sins are committed, which result in miseries and woes for those who occupy earth, which the Creator had never designed, and which are the creations of the people altogether.

But I must leave this subject, for perhaps the reader does not wish this topic to be illustrated any further. Alas, let all who hear take it to heart and profit by it. Day is fast dawning for those who live on earth; hence, the twilight glimmers must all disappear. Law and gospel will be taught without any symbolic forms by which to explain. Truth, as it is now, and was, and as it shall ever be, is declared, and the differences of degree are taught; and the great structure reared by mortal fancies, and by mind speculations upon those typical statements, must shake,—it must fall! and then, suddenly, by the same power that had issued and supported the typical,

will be reared the real; and it will be so powerfully demonstrated that man will quake, yet they can do nothing but submit, for they are as sparks gone forth from that power. They have acquired material tissues and strength, and the strong wills sustained at present by the people is owing to the abundance of substances which have concentrated in the mind realm of mortals, and which can be used as a force in them, but it makes man no stronger in power nevertheless.

He can only exercise his natural senses better, and defend natural desires and instincts with his strong will. He can, and does, build fortresses by this force, which is given him at this time, against the works of the spirits, and the enactments of the truths of God, as they are in the place of the shaded and typical illustrations. But, alas, man has only as much power as God wills for him, the will of God being stronger than all other wills combined. Perceive that this is done only that all may bear testimony of themselves when they are set low, and the power of God will work upon earth and change the views of man, so that earth will appear changed, and the Heavens also, as the typical vanishes, and the real will be enforced into a practical reality, more so than what consists in teachings, for the past has proven the sad fact that all these teachings for religious training and improvements have created too many mind phantasies, and not enough sound sense and practical religion.

The Bible is a book of facts, so called, that have been gathered as they were given, in different ages and at different times, through susceptible brains or organisms, from finite and infinite sources, from the universal fountain; *we say*, then, we certainly mean the finite and infinite issues, even as the demand of mortals now are, and have ever been; but these differences have not been observed; hence, we say that although the intellects of the people are expanded, and to some extent illumined, yet there is a general deficiency in regard to a proper understanding and defining. Therefore, when the forces of these mind-powers are brought to issue, that is, the intuitive and discerning forces, and placed in the scales of justice so as to be weighed for a decision, then mortals are found wanting in spiritual unfoldments, hence found wanting in the powers by which to discern the shadowy from the real, the portrait pictures from the solid facts, which make difficult records, and which will cause the levying of a severe tax.

The avenues of the mind are closed by the shades which hang over them, because they have not come out even with wisdom and the understanding.

When you read the Bible, brother man, be careful and aim to

enter into the spirit of that which you are reading, so that you may be led by that spirit to understand. Let your purest aspirations go out to the ultimate fountain, and the responsive issue will be given from the source from whence that which you may have read was derived, and with proper explanations given by the force of that spirit in its universal office through which to aid humanity, for there are too many statements in that book which are a pollution upon its truths, and which were caused by the prejudiced breath of man.

Learn to discern truth from errors, and typical illustrations from solid truths. It is not needed now, in this last hour, that we should state each typical presentation which, during this eternity, was given; we could not do this very well, for those which are in the world now are the poorest that have been given; they were only partial descriptions and illustrations.

I could pen a volume of defects only in the few presentations contained in the Bible, and they are but fragments,—scattered fragments. Study upon the mortal origin as stated in Genesis, and you cannot become mentally illumined if you do not see the missing shades required to fill even a typical picture; and, as the story is prolonged, there is much assumed that is altogether strange to the typical picture, there being no resemblance, and is therefore of no use, only as having created obstructions in the mind, which must now be removed. Go through the recorded acts of the kings of Israel, and the heathen nations, and what do you discover? Well, it is too absurd; that all these mortal histories, with occasional aid and advice from supernal-finite sources, were styled sacred, and were treated as though they were the inspired deeds of man from God. What a pollution upon deity. Read Job; what was that, a real biography or a typical picture of characters? nothing more than an allegory for the study of the people, and a trial for them also, to see whether they could discern real truths from the shaded pictures or not.

Read the Psalms, and what do you discover? If you enter into the spirit of it, you will see a strange variance, changing almost as rapidly as the changes of the musical strains which aided David to receive the words he penned. That book is the strangest production the world has, for in it are set forth tints and shades from all the powers and forces in the universe; it is, therefore, only to be a study, and many lessons can be learned from it in regard to the typical and also the purely inspirational truths from the Christ-Heavens. From the Christ-Heavens alone the pure truths are issued to the people inspirationally through the organisms of subjects who are prepared

and sent forth to receive such inspirations. But let us go on a little further. The prophets all spake typically, and received their inspirations chiefly from standing authorities, yet not always from the highest sources, as can be easily discerned when this subject is studied.

But how is it about the mission of Jesus and the New Testament records? Has humanity gained the right understanding of this, or have they said much for which they will receive punishments? for they did have a knowledge of that which they spake of, for it is stated so here in our records which are before us. The prophets, by whom the coming of the Messiah was fore-shadowed in accordance with the picture of His universal career, spoke of it only in part, as all the masters of the creative energy and power have their shades painted on that picture. It was only a partial prophecy, as also His work then was only a partial work, but which is now to be fulfilled; and now that which the prophetic statements then indicated is being clearly revealed.

As for the New Testament record, it is less faulty than the other Bible contents, and can be easily rectified when the spirit of it is entered into, or rather when the hearts and minds are opened, and the spirit can enter and open the understanding, and show in what sense the statements were made, and for what purpose. The ministers, of course, have preached the Gospel, but they did not know after all of what they spake, because the Spirit of God, the universal spirit of truth, could not find access to their hearts and minds. This is rather a harsh saying, but nevertheless it is true, and truth will bow at no human shrine, but she will rise and subdue error and fiction.

Oh, the many trials which mortals have thus prepared for themselves by uttering that of which they had no proper or right understanding, and so many great debts have been and are now being incurred by this much praying and sending up undue petitions, and no one can escape the punishments thus legally incurred. They will be led through the ordeals until the truth dawns upon them, and they can obtain the correct knowledge of that of which they had such an indefinite or uncertain knowledge before; and yet they spoke as though they knew whereof they spoke. It takes not only one but many eternities in which to complete the majority of mortals born on earth and to transform them into angels of light; and it also requires many eternities for certain pictures of design to be completed; but many are completed in short seasons, and a select number, which were sketched especially for this eternity, are now completed;

hence, in accord with the magnitude of the design in its divine bearing, the prophecies are delayed in their fulfillment. All the greater things of a divine nature and tendencies are given in eternal time measure, while all these pertaining to earthly or worldly regulations and systems come under earthly time measure, and therefore will be realized earlier in practical realizations under the sun. Study closely the teachings which we have given here from time to time, and you will find an explanation of all that is now brought into question before the mortal courts for a decision, that people may, from this time, learn to know facts from fiction. We could point out the missing shades in each typical picture that has been presented to the world, but it would be unlawful. Men love ease too much, therefore it has been pointed out to them where to search, and how to find the hidden pearls of wisdom, and the exertion of mind which is needed for this is very necessary for their good and improvement.

Again we say that the defects in the typical illustrations are owing to the undue developments of those through whom they were given, and also to their ignorance concerning these things. All this is now being reviewed and rectified, but even now the worldly wisdom cannot discern a spiritual truth, and cannot be led to see the workings of the spirits in their different capacities for the supply of mortal, also for the universal demands. These worldly-wise ones say: "Modern inspirations, clairvoyance, &c., are all an imagination; these scholars claim for themselves a metaphysical, also a psychological knowledge, and they experiment, speculate, and form conclusions with this knowledge." Alas, they will be sadly rewarded for such perverted mind exertions, by which the shades that hang over the mortal brain become strangely mingled, causing more difficult labor for the patient, loving angels who are commissioned to work in this review. Even imaginations are the results of the workings of a class of spirits called curiosity-workers. They heavily tax those organs in the minds of the subjects marked for their fanatic imaginations, and then they adopt methods by which disappointments can be worked about in such things in which imaginations were mingled with desires, which led to extremes, until such persons can be brought into the limits where they can be trained in accordance with reality, which will be in some future time for them, in some locality as they pursue their endless journey. Impressions also are caused by the assisting spirits; but there is a great difference between clairvoyance and imagination, also between a strong spirit influence and impressions; although at this time, in accord with prophetic design, many persons become clairvoyant, and many are controlled

by spirit operators and magnetizers. Many are led to imagine many strange things, others have impressions, and it all indicates the different actions from the different degrees and types of spirits, and it fills a great typical sketch of universal design; yet those who are really the legal subjects, who have been reared to receive inspirations, are but few in number, and that which is given through them will remain in the world, and the other must vanish, as it is only given for the present time for all those purposes which have been named.

There is mystery in the shades for ignorance,
 Its subtle force is a suiting condolence,
 But this will disappear upon the wings of time.

LECTURE XI.—(POETRY.)

SPIRITUAL NATIONALITY.

Oh, rise and behold a new dawn of day,
 As earth's hazes subside and Heaven's brightness is seen;
 Oh, tell, child of earth, shall Heaven's flag be unfurled,
 And held in the hand of nature's own queen?
 Yes, the rainbow-striped banner soon in triumph shall wave
 O'er all lands and seas, o'er the true and the brave.

Behold, oh, behold, the bright cloud afar!
 The army of light in its march down to earth;
 Heaven's gates you can see, they stand wide ajar,
 Sweet music is heard as they proudly come forth,—
 The King over kings, in His royal array,
 To conquer the world, and truth's scepter to sway.

Not the work of a day, but a cycling hour,
 Is the manifest work of this great spirit-power;
 'T is done, must take form; from yonder great power
 Comes force to cause action; soon will be over
 The conflict now raging, and the flag will be seen
 Waving proudly o'er earth, held by nature's own queen.

Can you not behold how customs are changed,
 How powers of mind by this force are enhanced?
 There is a compulsion; men are arms used by angels
 To conquer themselves; each is an evangel
 Of the news from above, glad tidings all bear,
 That Heaven's glory descends, and to earth is quite near.

Joy, joy, weary pilgrims, soon shall you behold
 The rise of your sun so brilliant and gold;
 By the flag which shall wave, the great change is declared,
 And realize this fully shall all who have dared
 To give voice to the truth which angels have brought,
 By which earth is brightened, and much good has been wrought.

Open all the world's doors wide, let the King of kings enter;
 Upon Him now gaze; the universe center
 Is He; oh, He comes in power and might!
 His emblem, the rainbow-flag, waves, oh, so bright.
 Shout glory to God, oh, ye who are redeemed!
 You have waited for this, and the time has long seemed.

Prophecies have at last received their actual day, and hopes long cherished are realized and prized in God's own time, which, although it be delayed, is yet sure *to come*.

AUGUST 6, 1879.

LECTURE XII.

TRUTH TODAY AND TRUTH SIX THOUSAND YEARS AGO.

Is it not one and the same firm, eternal principle produced in different shades? What is there that grinds more slowly in wisdom's mills than *truth*? Because it is a gigantic force, and is strong and mighty, and goes its course in concord with the marks of law, and no mortal force can aid or repel it when it is sent forth into the world of matter, among the nations of the earth. It returns not empty, nor is it slain by the will or weapons of man. Nay, it will *do that* for which it was issued, and accomplish that for which it was sent forth regardless of struggles, costs, and time which may be needed to accomplish the object of design. It is often thrown in the background, and the world's rushing wheels run over it, but it is strong enough to endure all this without being crushed, and it will arise again and go forth on its way and defend the royal flag which it waves, and, although not of elegant appearance, yet it stands boldly and proudly above all the issues of men, and will triumph over them in its own season in concord with law. And as the products of men are ground through the mills of God, their good works and good endeavors to be true in all things are also ground, and there is a goodly quantity of material found each time which is then cemented

with the heavenly emanations of truth, whereby to lead man and enlighten him, that he may see the good and evil, and understand truth and error. When this is accomplished there is an advancement made in natural regulations, and mankind have mounted a summit above the former occupied *plane*.

Hence, they can be taught more clearly the truths that especially concern them, and are given as directions for traveling in order to lead them safely through, in the shortest way, in the advance marches from grade to grade, until they are back in Eden again. The world is just what the people who live in it make it. The strifes arise from mortal breath. Poverty and degradation are the results of the weaknesses of men and women, and not the mistake of God in creating His creatures, nor is it in the law of universal care and supply for all. The works of God are perfect and good, and truth maintains all the enforcement of and all effects of law, and no harm has ever come to mortals, in the straight course of cause and effect, from the immutable or statute laws of the universe. We see that many eager questions will be asked here, such as : "Why does harm come, and why is this tolerated? Could not the All-Power, which rules supreme, prohibit the cause and effect of these side issues?" Well, these are not hard questions for us to answer, but will be difficult for mortals to understand.

Now, we must return to the first seeming defect in the creative forces, and show you whom you must look at as fallen angels, and how these side issues have caused perils and collisions, and that what was truth then is truth now, only the methods of opposition are different now to what they were in the beginning of this eternity's labors. You have been told of the process of mortal origin. You have also been told that there were hosts of archangels then, and that only six were selected to work with the one who possessed greater wisdom and power than the others. Those who were left out could not be prohibited from knowing the creative process of mortals ; because they were ethereal beings they could participate in all issues if they desired to do so. Hence they became ambitious to run an illegal opposition, and try to overpower the legal party by acting in the same manner upon mortals, and cause among them a composition mixture, which the masters of the legal body could not govern or compel to remain within the limits of their fixed laws or degrees. Therefore, it was necessary that the race should be destroyed, and a dense place of imprisonment assigned to them, into which place, or sphere, those fallen angels were cast with them to be tormented with toil and density until the lawful plan should be filled. Jesus Christ went to those prison-spheres when

He rose from the grave, before He ascended to the Father, to visit and preach to the prisoners, and *told them* that the middle age was now passed, and if they worked out their repentance they would be tolerated or permitted to come forth in the season of review, and that they could be active among others to gather knowledge from earth, and also to bring knowledge to earth. These spirits, when seen or felt, are called *low* or *bad spirits*, yet they are wise and apt in all studies, but cannot be released until the final *decision is made* and all the works of *said plan of the compact are ended*. They have a long time for repentance, and many of them have learned the truth as well as the power of law, but they must wait for the set time of their release. Now we come in the march of time down to the Mosaic era, for that was the next great struggle of a willful rebellion against the issues and enforcements of parts of the law from the legal body. Moses was born and reared under the special provision of the covenant-angel, who was his control in part, and for whom he labored as a dispenser of that which he received from the spirit, and as a physical counter power against the illegal forces used to subdue and destroy the Israelites. Pharaoh was reared by this illegal force or opposition power, which, however, was a different enforcement from the first-stated rebellion; but the true principles were probed, and those who were to represent the legal party and the true royal heirs were led through the troubles which were the effects of causes which were provoked forth by the strangers to the covenant, and which are called *side issues*, and are illegal; and although the heathen nations were conquered and destroyed, and, as spirits, were imprisoned like the first rebellious numbers, yet it caused no little trouble for the children of Israel. It was the source of great vexations for Moses, and made it very difficult for him to fill his mission according to *law*. He was led to falter in several instances. Therefore, he could not enter into the promised land *as a man, only as a spirit*, because weaknesses of the flesh overpowered him, and he was punished in the worldly degrees for his short-comings, but was spiritually exalted to the office he figuratively filled on earth. Many of the Israelites who murmured about the required course of travel through and out of the degree-wilderness were destroyed with the heathen nations and Egyptians, and placed in prison-spheres for their trespasses, to remain there until the day of final recompense and decision. Truth triumphed at last, as it must in all struggles, but, behold, at what a cost for the rebellious! That which is of divine issue cannot be overthrown if legally prompted and enforced; but that there are many illegal powers is a fact, and there are many bodies of extensive, yes, almost countless,

numbers, awaiting their turn in legal order to become engrafted into the divine body. You can understand from this how God, although comprehending all things, filling all space and giving breath and life to all creatures, and maintaining them, that He is supreme over all that is; but the laws are, of necessity, issued to correspond to the creative and transforming pictures, reckoned wisely by the builders of the evolved matters which are used, so that a constant progression and the bringing into the limits of law are possible, or, being out of it, depends upon systematic refinement and development of the highest instilled attributes. God *governs only by the laws* which are the issues of His breath, but men form *themselves* into compacts or bodies, and make issues and work accordingly, and when they are led to oppose any act or provision of supreme law, then are they taken captives, first, by the *legal finite power*, and held in subjection by them in worldly *degrees*; then, if they *still* go further, they are given over to the eternal powers, who are not gifted with divine attributes, to be led the full length of their desires by that power, then punished in the degrees of deserters and rebels, as stated before. Truth prevails and law rules supreme, but these are struggles which, in a course of dealings with chaos and natural dross, and the highest and purest elements, cannot be avoided. It is hard to make mortals see the absolute necessity of all these *works*.

Now, we go on down to the Messianic dispensation, or era, in the progressional march. What do we see, then? There was another king reared in Pharaoh's stead, only his name was Herod. He had the same instincts for enforcing the hidden causes and bringing them to physical effect, waging a rebellion against lawful issues against the child Jesus. Here we have a sorrowful picture carved by the carefully-reared and schooled Jews who were under the shade of the covenant, but turned rebels against the Prince who was to bring some of the contents of the covenant before the world, and give the needed examples,—how that the material must suffer and perish in which the great power of truth had been implanted so that the truth could triumph, and even matter could become sanctified and redeemed from the first curse levied on earth. Jesus the Christ, the truth of God, did as much when He dwelt in the flesh as the other two sacred dispensations could do, viz., the first and last, the Mosaic and the present, so that His legal seal was wholly in his own power, and He would be all in all, which was the prize of His labors, and is now to be variously declared as the remaining three seals *shall be opened*. When this is done, then the clause for the end and a new beginning will be issued. But we must remark, ere we proceed further, upon

what the cost was for the rebellious Jews. Those who died as rebels are in the prison degrees, and those who lived felt the curse which their ancestors entailed upon them. But it was not the curse of God, therefore they will be gathered and blessed again, and be led and governed by Jehovah, and shall have the first right in the first resurrection. The Gentiles will have the second, and all the heathen nations are to be engrafted in the lawful marches of the progressive *orders*. Truth will triumph then, as it did in the Mosaic era, to let the people learn what truth was, so that they could hold fast to the good, love truth, and serve God according to the truths received, and follow the examples set by the *Master*.

Now we come down to the present. We know there has been much religious difficulty between this time and then,—wars and bloodshed,—but yet it did not imply any special spirit infusion or lawful necessity, but the foaming of the rising impure mixtures which were compelled to action by the workers, so that they could mould and fashion over *matters* and *ideas* in order to keep step with the advancement of *nature*. But all this served but to shape and re-shape the brains of *man*, and prepare them for the present time; for now law and gospel united are dispensed from the supreme power, and blessed will all be who see and understand when they hear what the spirit of truth and wisdom says. But it is now as before. The subjects of opposition have been reared and have done their work, and all who in the present day are led into captivity and turn from God, and rebel against His dispensed and enforced issues, shall be punished with the rebels of the former times in the same degrees, and shall stand on a footing with the heathen nations who are not yet engrafted into the divine body, and are therefore strangers to the covenant, yet have been truly devoted to a deity, and were sincere in their doings for good and in reverence for the true principles. This causes a bright light around them, and it shall be increased instead of being taken from them, and they shall come in their turn to be the children of God, and have an heirship of all there is in the great universe. The present era is one of great importance. It encircles all the past, for the great and weighty reason that the union of the three dispensations and infusions of truth must now be *accomplished*, and must be recognized by mortals, if only by the number demanded by law, in order to announce the elementary fiat that said works are finished, similar to that which was announced at Jerusalem after the crucifixion of Jesus, that then the works of design for him in the flesh were lawfully finished. There are many important transactions to review which have passed already unnoticed, and have not been studied and taken

to heart *in the right way*. There is a prince *born now in this American country* who is of heavenly *origin*, and who shall do a great work of design. The subjects of opposition have tried to ruin him in many ways, but God protects and observes all rising dangers. No, the reared vessels of illegal power have done their work; their reward shall be with the rebels of the former ages, as said. Truth is mighty *and will prevail*, and is the same now as it was six thousand years ago, only differently produced according to progress. Lawful issues must be worded and enforced. Oppositions are of different natures in each struggle according to that which is aimed at to thwart, or to cause a defeat in reaching the design successfully, and to prevent the accomplishment of legal works which are to end the labors of the plan.

But it will be filled. The object of design *will* be reached, and truth will triumph now as heretofore over error. Then times will change, and minds will be changed, and people will see very differently then. Even now they see different from what they did before.

It is well all we have spoken,
Each word did convey a token;
Pleasures shall take place of awe.
What a world! How changed are mortals;
Oh, so changed! when from yon portals
They are sent earth's planes to roam;
They forget all; soon behind them
Swiftly they are tossed; each foam
Has a bearing on their nature as they roam.
These, when talk, they do not measure
The results, but think it pleasure
To make sounds they fancy pleases
Some of the listeners, if not all.
But by this ill work increases,
And *from truth* so many fall.

Therefore, probe all things, test all spirits, and what they give, and be truly devoted to God, to yourself, and to humanity.

LECTURE XIII.

A DEFINITE DESCRIPTION OF GOD, THE SUPREME RULER OF THE
UNIVERSE, AND HIS ATTRIBUTES.—WHY THEY HAVE
THE DEIFIC SIGNATURE.

For the edification and benefit of those mortals who say within their own hearts "There is no God," we will explain this; and it will enable all to see more clearly and understand more perfectly the secrecy in the term God, to whom all worship is and must be tendered.

The great mass of infidels, in their various intellectual degrees, deny God in one sense, while in another sense they admit the infinite mind and principle acting upon everything, but claim that no one can ever see more of God in the rounds of progress than they do on earth, viz., in his handiworks or in all things created by Him, which, being pregnant with the breath of life, and thereby called into action, and that all that is known of God more than this in the future is that everything is more refined, the atmosphere clearer, the elements purer, thus the lessons spread out become more readily discernible, and problems are fully and correctly solved which, while on earth, are but hinted at and are known but definitely. All these conjectures and opinions have their origin in *this*, that God being omnipresent cannot be a personal being, also, He could not be omnipresent. But it is said, and truly too, that God is spirit, and those who worship Him must worship Him in spirit and in truth. A worldly mind cannot discern spiritual things, nor understand them, much less grasp the rays of light issued forth from the Supreme Ruler or God, whereby, viz., by His own light and in His light, God can be seen and comprehended, and in no other way. God being omnipresent, is, as a result of being the impulse of all light and life, omnipotent. Then, being omnipotent, there is nothing superior to nor beyond Him in wisdom and power. This Supreme Father of all dwells in the arch of magnificence. Let us soar to those heights, and in spirit look at this arch and enter into it, to learn about this question of personality. Can you behold it? See the different colors of light which issue forth from the throne and from Him who sits thereon. This is the power of life, of light, of law, and of gospel, which goes forth into all that is, all that was, and all that is to be. While these powers of light thus issue forth no one can discern aught else, for the brightness is too great even for the eyes of spirits advanced

in purity and knowledge, but you can behold the elders sitting with bowed heads, in silence and reverential awe, around before the throne, for these lights are the wisdom thus issued forth, and are as many voices, as the roaring of many thunders, and the voices of many waters. Each ray speaks its own language, and each is a part of power, well understood by the elders. There is no need of voice, it is the powerful action of mind upon mind, and concerns all that is within this immense universe; wherefore, for the fullest comprehension of all these languages, and all this wisdom issued forth, it requires sacred silence. When this is ended they all arise and give thanks unto the Lord God omnipotent. You behold a spiritual personality then who is transparent, and has a different appearance at each look you give Him, as you are endeavoring to look upon Him. I will tell you why this is so. Jehovah is the perfected infinite spirit, but has no tangible form; as there is no shadow of darkness in Him, no material composition, for He would necessarily be limited if that were the case; whereas this cannot be, for He is limitless and all-including, by the force of will and wisdom, acting upon all that is. His voice is understood, and His will is law and faith; but those who are not searching for God in spirit and in truth cannot hear His voice, nor understand when through a mortal organism this divine voice is made audible. God, therefore, at no time speaks by the word of mouth to His creatures. Nay, in no other way than this herein described. His will is known. Those who understand his language, as described, commission saints and angels with the messages, and these act upon mortals, and thus, then, by action of the divine mind, through mental organizations, revelations are given and truths are revealed from on high. Therefore, these conditions of convenience must be considered, and it should not only tend to show everyone how they incur great debts by ridicule and by resistance to the will of God, thus made manifest, which debts cannot be atoned for or forgiven, because they are against the Holy Ghost, but they must be paid in immense suffering, by passing through purifying ordeals by *the offender*; but this should also tend to let mortals perceive how they could, by aiming to grow spiritual, be thus worked upon and be enabled to see God, as they are spiritually illumined to see the light from above which thus issues forth. Can anyone misconceive my statements, or misapply them? I trust not. But well I know that the next question is: "What about Jesus as God?" for the worldly minded wish not that Jesus should rule over them. I will say to all of this class, give yourselves no thought about the God-head of Jesus the Christ, he never claimed to be God,

nor aught else but what he was, and is now made by the Father and Supreme Ruler. He is, however, the head-type of perfected spirits, exalted over all which is by the Father. Thus, being over all, he is the only personal being of the triune God-head, and His is the power to judge the quick and the dead, and He is made king of all there is in Heaven and on earth, because He has lawfully attained to that position, and the Father has delight in Him and exalted Him thus. Why do mortals object to divine regulations? Is not the power all His, in whom and from whom all have life? Why is there diverseness in the mind of His creature, man, regarding his own rights and power? Learn, oh, learn, ye men who boast in your hearts that the breath of life you breathe issues forth from that fountain which lovingly supports you at all times, in all places, and spheres of existence. And for all this love you are ungrateful, and would dictate to your Creator how He should enforce the rights of rulers who must act personally in this immense universe to govern, to keep records, and regulate all that is in accordance with the law and the wisdom thus received from the fountain-head of all. There are many lords and rulers, and many agents, to carry out great works, and in the advanced spirit-realms there are no divisions. All are happy in their own place, and work in concord; they are truly giving honor and thanksgiving to God and to His Christ, because they understand wherefore it is that He, the Christ, who has a personal form in the man Jesus, was so personified to attain to a tangible spirit-form to assume the rights and power due Him. He is a co-partner of God, and all foes must be subdued under foot, and will call upon the mountains to fall upon them, and the earth to swallow them, when they behold reality, for now only the natural side is viewed, and in a natural sense, which will fade away and be darkened by the glory of Him whom they reject. The presence of His power will cause them to fear and tremble. While it is your own privilege yet to make choice of your future destination, study all this well, for, when you are securely captured by the adverse power, you are then no longer free, but you will be led whither in that day you shall not wish to go.

LECTURE XIV.

CAIN AND ABEL.

We have chosen this subject to make brief mention upon it, because the signs of the times call for an explanation upon these two characters, the first-born children of Father Adam and Mother Eve.

as the record states. But these stated records were mostly typical, so as to illustrate by them the great causes in the great creative and transforming plan. Cain was the more natural man, therefore the first born, and was infilled with jealousy and pride, while the second born, Abel, was infilled with pure devotion to God, his creator, and to divine truth. Therefore, Abel brought the offering from his flock, with soul-felt gratitude, before the Lord, and found favor. Cain brought his offering from the ground, which he tilled with pride and boasting, and for which he desired praise and honor. Therefore, he found no favor with the Lord, which aroused his inborn jealousy, which resulted in his brother's murder. The principles of Cain have sufficient representation in the races occupying the earth today to plainly prove the fact that, although Cain was sent out from the face of the Lord to mingle with other nations, that this power of opposition would be reared, that these nations and peoples have been brought together, and those of the seed of Cain are, in the present day, the largest population on the face of the whole earth. Cain's lineage can be traced to King Pharaoh. The great powers of Egypt, and of opposition, were from the seed of Cain. Therefore, the struggle of design between Moses and Pharaoh, preceded by the tragedy of Joseph, who, through the jealousy of his brothers, was sold to the Egyptian merchants and brought before King Pharaoh, so as to perform those works which were parts in *his career* preparatory for the said conquest, which could not have taken place had not the Israelites been taken to Egypt first on account of the drought, which was a special act of Providence in order to bring about this legal conquest between Moses and Pharaoh.

Now, we shall have a just review of those things. Transforming processes and re-creations have brought this type, the seed of Cain, to be found among all kindred and people. They are found mostly among those who till the ground, and by well-governed processes which have aroused, and will still more arouse, their inborn ambition and jealousy towards those who are doing mind work or labor; and those working classes which are mere dependents are used as tools in these conflicts, while their real brothers in descent and type, but more fortunate in worldly measures, stand afar off, and seem rather at enmity with their brothers than to have a desire to aid them. All this brings woes upon the weaker and dependent, which we wish to avoid, for those who have means and influence are the ones to stand at the front in these battles, and to make the legal marks of this review, and it is also their duty to protect their dependent and weaker brothers. Great perplexities are impeding,—emergencies that have

not yet entered into the calculations of those who govern the world's markets. Therefore, they should lend their ears, and perform their parts.

There are so many vagabonds and tramps, also very many honest unemployed poor, who are wanting for the necessities of life, and do not have the comforts they should have. This should be considered by those who have means before *it is too late*, and plans should be devised, and put in execution in haste, in order to remove the existing evils which, if tolerated by mortals, will bring woes upon the whole human family.

The seven processes through which the people of this creation, or this eternity, were to pass have been brought nearly to a close; and time, as it is in the present known way, will soon be no more, and an entire change upon the whole earth will be realized. This planet will be divested of its dross, and, to a great extent, depopulated. None will be left but those who will comprehend the design of this present great change. And those will be taught the law then which governs man and the universe alike, without any mysteries about it. It is written in the Revelations that when the seventh seal is opened the seven thunders shall be heard sounding and resounding on the earth, and thus, even by this sounding, shall be finished the mysteries of God. Then time shall be no longer. Let him who heareth understand, for all adverse to God and His eternal truths shall be broken into shivers in the hands of the potter, because they do not remember and do not give due honors to God, their creator, nor have they kept the testimony by which they should recognize the time, and do their part, and swell the ranks, so as to become helpers and co-workers with God's angels to gather the harvests of earth which are now ripe. The greater part of travail and sufferings that are realized now, and will be through the coming conquests, the human family bring upon themselves by their constant adverse activity against the actors who appear on the mortal stage, so that all parts can be lawfully presented, one type after another, to sanction the opening of the seals, and that thus man's redemption may be completed by those lawful commingled labors of those angels and their chosen mortal assistants.

The most of our explanations were upon Cain. Now we must briefly speak of Abel. He has, since that first mishap with his brother, been born seven times in the flesh, and is, therefore, the authority sent from the Heavens upon or to earth to settle general affairs, and is one possessing great command upon earth, for he has been lawfully qualified through these processes to appear in this review as

the angel of power who commands in the present, and will, also, in the coming conflicts. There are waves of oppression set off now constantly from the great world's tide, and the inevitable results are the only things that men at this time can be sure of, for they will truly come.

SEPTEMBER 18, 1881.

LUKE, XVII., I.

Then said Jesus unto His disciples : " It is impossible but that offences will come ; but woe unto him through whom they come." These words of the Master were spoken with regard to His betrayal when He should pass through the ordeal of design. Now, Judas was known to Jesus before He chose him. He knew that Judas was a fit subject to do that which was to come, that he was really the one born to be acted upon by the opposite force when the struggle should arise. This we say, because we often hear the question arise, and from the mind-realm of mortals : " Did it really have to be Judas, who so wickedly betrayed his Master, or could another mortal have done the act, if it was necessary that it should be done ? " When we view the compelling forces which prompted Judas to commit that act, we might say that he and no other one could have committed it before the world, for it was to be his work at that time, which Jesus well knew ; yet another could have filled his place, and appeared for him on the stage of action, because the law concerning that act contained a clause in the behalf of Judas, that he could be saved from the act if he would or could be governed by the better powers working upon his better senses and attributes. But his love for money and his inborn ambition, however, could be and was worked upon most powerfully, yet his offence is not one to be classed in the first degree, only secondary, therefore pardon was promised him. He was worked upon by him who committed the first crime, and he who committed the first crime was worked upon by him who created and caused the first offence, and who introduced evil into the composition of Cain, that thus the two mighty powers of opposition against the creating and transforming powers would have physical force and subjects to carry out the works of design in the matter-grades, according to the plan of God with man, as stated. Adam was born, or had his primal natural origin, by an act of chemical process of supreme transmission. Cain's origin was the same, only not being effected by the head-type of Heaven's ruling principle, but effected by the head-type of opposition, the subtle

prince, the ruler over nature's evolving matters and over natural wisdom, which wisdom is without beginning or end also. And he is, for that reason, as well as for his subtlety, illustrated by the symbol of a serpent. Adam, then, we may say, was Abel's father, and opposition was itself in contrast with the shades and tissues from this beginning.

Jesus, when He filled his career as Jesus, knew all this, because the power controlling Him made Him acquainted with all the facts bearing upon the works He came to do. Therefore, when, at a certain time, He spake of His Father to the Jews, saying: "I do the works of my Father. Ye do the deeds of your Father." Then said they to Him: "We be not born of fornication; we have one Father, even God." But He answered: "Ye are of your Father, the Devil, and the lusts of your Father ye will do; he was a murderer from the beginning and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof."—John viii., 41-44.

It is from this first cause of division and offence thus given that the redemptive injunction was made a part of the covenant law, consisting of two parts, one extending itself to the middle and the other to the end of this eternity which is now in process. Therefore, Christ Jesus could not complete the redemption from natural sin when He was born in the flesh; neither can He do it alone, because those generations coming, as was stated, from Cain, yet Cain's mother was the mother of all, therefore, these can be redeemed only by a typical woman for Mother Eve, as Jesus was typical of Adam. And those are the injunctions of the law of redemption that, according to the design of that first well-governed mishap, she can and must redeem these her children, and so shall man's redemption be completed. But this part which is being performed at this time is very unlike the other part which Jesus filled, for the law requires it even as it takes place, who is wise, and beholds and understands present transactions, and who takes to heart the greatest works in humble disguise that were ever transacted upon earth.

Now, to return to Judas and his betrayal of his Master. Jesus, as stated, knew who he was, and chose him because he was to be one of His number on that account. He also hoped that He might raise Judas above the act by his teachings. He could not, however, use his power against the influence and power of the described chief of Judas' primal origin, for it was a legal tolerance, and nothing but the true goodness of Judas could have prevented it. Alas, he would not be guided by the better spirit, but yielded to temptation. Luke

x., 18, it reads thus: "And He [Jesus] said unto them, I beheld Satan as lightning fall from Heaven." He knew what spirit it was that had come to be a constant guide and attendant of Judas until the act was accomplished. He knew it was decided, and could not be avoided. Ever since that event Judas has been passing through purifying ordeals, and has learned to adapt himself to the acquiring of divine truth and wisdom, which by nature was not in him, but the natural wisdom, as said before, was the original transmission to his composition. His redemption draws nigh, when he can be among the pure and blessed. But in this present advent—the second extension of the law of redemption—there is not only one Judas to betray the cause for great effects; nay, there are many Judases through whom come aggravations, provoked by small and great causes. All these are prompted by this force of opposition which takes delight in their ungodly acts, for from the misery they cause to others comes some gratification to themselves in their selfish measures. This, however, marks them in their degree and title, and woe be to all who do betray or who cause offences and aggravations, for their reward will be with the rebels in prison. Remember ever that, although these offences are legal, when given for trial upon those who fill positions of weight in this advent, but that it were better for those who cause the offences if they had not been born than to serve thus, for their woes will come upon them. Oh, the many gallant-appearing wolves in sheeps' clothing who devour whom they may! The many Judases who betray and sell principles, and supplant the poor and unwary by every chance in their power,—yet they appear so pure and honest before the world! This conduct is prevalent upon earth in common transactions, yet carried on subtilely by these serpents in disguise. Jesus, when He filled His part in the plan of redemption, was compelled to speak in parables mostly, because the time had not come when he could declare the whole truth.

It required all the time between that advent down to the present one to enact and fill physically all the lawful parts. Now we can speak more clearly, because the time has come now for these revelations to be made. All the mediums of today who are true, and who remain true to their angel guides through all trials and tribulations, will be prepared and accomplished by them so as to do great service, each in their own way and degree. All that is now shown to mediums comes to pass more readily than that which had been foreshadowed by prophecy, for the fullness of time has now come. The mists are vanishing away, the strong spiritual sun is rising,—is seen and felt by mortals. All false conditions vanish before this heavenly

glory, and mortals will learn concerning the beauty of that plan, and the power of God's love; how that all things were but clothed in mists until the objects of design could be reached and the mental powers of mortals should have grown strong enough to receive the clear truth. Jesus, when He came to earth to atone for the Adamic sin, taught His disciples concerning these things, but they could not understand them, and said to Him: "These are hard sayings, who can bear them?" If they could not bear them when they were being taught by the Master himself, assuredly the world could not bear them then; and today in this age of mental illumination, who can bear the truth? Who among the millions of earth's people is ready to receive it?

SEPTEMBER 18, 1881.

A DIALOGUE, OR ALLEGORY,

REPRESENTING THE NATIONS ON THE GLOBE.

The corners of the earth being, as it were, encompassed by armies which are invisible to men, and who are under the command of officers commissioned by Heaven, who are now reaping and revolutionizing the earth. America, as queen of the nations, stands high in the center of the globe, and of the nations; was summoned to appear before the surrounding nations, in order to display her taste, power of commonwealth, genius, and the common amount of developed sympathy, so that by it the act in the play was to be proven a success or a failure; because the law of national and universal recompense has stepped forth to enforce her majestic rights and unequalled power for the realization of all who dwell upon the earth. Therefore, the introduction of the play which is now in its several acts being displayed upon the stage, yet not ended, shall be the sequel to *Paradise Lost*,—hence, we will select two characters to serve as Cain and Abel, in whom we, as workers for conditional rectitude, can bring forth the concentrated conditional collections of the subtle feeling of loyalty, also of malice, and thus make it an actual play for a comprehensible demonstration by which the mists and misapprehensions can be cleared away, and the people of this Heaven-founded republic can be aided to maintain their superior position in the face of the present, also the decayed nations, who appear against them in judgment on account of the prosperity and power which shall be conferred upon this new Israel, located here in the wilderness of America, and which shall prove itself to be

the land of milk and honey and all riches ; also, shall it be a place of refuge and shelter for the drafted numbers of all nations, kindreds, and tongues. Before each great dramatic act the curtains are always drawn before the view of the spectators, so that the actors can prepare themselves to appear ; but in these conditional plays, those having parts to perform are prepared unknown to themselves. They are surrounded by a force which is abstracted from the masses, which must come forth in acts for representation through the selected actor or actress. Therefore, the two first characters to appear were President Garfield and Guiteau, as Cain and Abel. But, in order to prepare them and bring them to their proper places, first came the party campaign, and the decision for Garfield was invisibly prompted and given. Garfield did not possess any greater ability for the ruling of this nation than his opponent did, but he was his superior in his organic composition, for he could draw from all conditions in life ; and the good there was in him could be brought into practical use for a unity in purpose of all that was and is good in every man, woman, and child. Therefore, he became an able representative for the purpose of bridging the chasms which so far have been so great a hindrance that Paradise could not be regained or entered again by those who occupy the earth. On the other hand, the powers that are wielding the conditional shades that are the opposites to purity and goodness have also reared a subject for *their purpose*. He had been designed from his birth for this play, but the other subject had not been decided upon until the party campaign began and revealed the soul powers possessed by this noble subject, showing that they were ready to expand when the needed abstracted forces for that purpose should be directed upon them, and that success would crown the efforts to mark this conditional mystery upon earth. Therefore, harmless as a dove, and with a heart swelling larger each passing day with good will toward all men, President Garfield entered upon the duties of this office after due ceremonies had been concluded. He felt the incoming force, and the powers of his mind rapidly expanded under it. He saw how all the governmental pursuits could be turned into the various channels for enhancing or increasing the national prosperity, and also for promoting truer civilization and bringing the poor and the lower classes of society up to a more tolerant height in this prosperous republic. This was all his theme. He yearned to bring these grand devices into execution, and to see the results. But, alas, those parts are left for another to play, who, if he is faithful, will also be aided to set these parts in execution, and thus fill the strong desires of him who occupied the presidential

chair for so short a period, only for this great conditional purpose which is a far greater work than would have been the serving in several different terms of that office, for the results are of a universal, not of a circumscribed, greatness or nature. But how was it with the modern Cain? He was a fugitive, one denied the comforts of a home or position. His efforts were not appreciated or praised, and his inborn jealousy was like a mocking demon, ever brooding over revenge. Yet he knew not what he did, nor how it came. By brooding over his failures he let his malice go out and gather and bring in more, and it so happened that all that force which was akin to that force within himself, and which was abstracted from other mortals, was brought upon him, and formed itself into a power of obsession through which he committed this bold act. Yet it was not a spirit or a demon obsessing or controlling him, causing him to commit this act on the stage of human strife. No; it was, as we have said, an emanation from the many characters in the high walks of life, and from the people. This force concentrated upon this subject and became a power of obsession; but in this tragedy is swallowed up this partizan hatred and suppressed malice; therefore, O mortals, be slow to condemn, for how do you know those among you that would censure harshly, and would tread this reptile under foot,—who knows, I say, how much you have yourselves contributed to that force that performed the act, instead of the man who now crawls upon the earth,—the chained serpent in whom is swallowed up a flood of mortal woes. He has done an evil which is a transitory blinding in this shade, and from which much good has already been wrought, and which will increase as time pursues her course, and as human events mark other acts of the great drama, which, as has been said, commenced in Paradise, in which Adam and Eve were the first actors, and Cain and Abel were first ones through whom law was enabled to manifest her shades of power, and to enact and bring them into practical uses. It was, then, an absolute necessity to have the two characters, so as to bring both cause and effect before the people. Opposition has ever been the compelling force of practical activity by which worlds were created and expanded, and countries worked up into prosperity, nations civilized and educated. But the powers that be, in wielding the opposite forces in all nature, also in man, who, as a mortal, is an emanation or abstraction from nature, and who is supported by the productions of the earth,—but these powers act in mutual accord with the head-type of justice, power, and wisdom. The evil actions all occur by and through ignorant subjects like this one, brought forth to reveal cause and effect so as to

be understood by the people. They do not know when they trespass the law, nor why they act as they do, simply because they are not developed sufficiently to be able to grasp these great truths. They do not understand the law when it is taught them, and in consequence of these facts they are used in those, their primal states of existence, as vessels in the potter's hands for such purposes as the different occasions may require; and they are forced on in what they do by the emanations of that shade or degree of law where, in accordance with their developed individuality, they belong and are governed. Egypt of old, and its modern sequel, Russia, have risen up in judgment against flourishing America. Spain, Turkey, and Italy, the land of the great Pope, are joined together in their testimonial productions. France and Germany also appear, and even England, Ireland, Scotland, Mexico, and China, are having their acts to perform likewise,—being, as we have said, encompassed by armies that are invisible to men. Their deeds are reaped, and according to the privileges they have enjoyed, and as the labors for their mental improvements were exerted over and among them, are the decisions made for them now by supreme justice. All these modern nations are in profound peace, as it were, at this time with America, yes, even in the deepest sympathy with her, yet they are not so very friendly in feeling toward her when they are probed and brought forth to act their parts. The testimonies against America as a nation are made from common sentiment and feeling. The old world, or the decayed nations, appear and claim that if they had lived in such a favorable age they would have been purer and better mortals, and more truly devoted to God. But, alas, they are compelled to stand afar off. Each nation and country has its own rights, and also its separate wielding power, over them in regard to worldly regulations and prosperity. Now, this nation has many faults in every department brought in question, and for which it is brought into judgment, for the people are proud and selfish, and double dealing is very common among them, even in religious practices and in so called worship; hence, the one shade of power in which they might triumph proceeds to work upon the citizens of this republic, and that is sympathy. It is one of the strong forces by which to divide difficult questions and decide upon them, for it is rated high in the civilized shades. At this point or period in the act this sympathy needed time to expand to be brought forth from the recesses of the souls, therefore the time of the sufferings of the President was prolonged until the desired results were achieved by the power wielding this process, and also defending this nation in the courts above before

those other nations who also are to be led through ordeals. The act is pronounced a success, yet mortal weakness and mental darkness have marked themselves too strongly, which we deeply regret. This is symbolized in the black drapery, the useless words, and the extreme burial exercises of and for the noble President. Silence would have expressed more reverence for him, and for the power who wields the national affairs and prosperity. Why, all this heathenish lamentation for such a grand stride in human events is a remarkable discount. Although the chasm is bridged, the sympathy merely carried the weights of counter testimonies against our people, and the drapery and useless talk would have turned the scales had they not been rated in the lower degrees, and thus they were wisely led out to meet with another force which was brought forth from or by other nations, and those acts are yet to be realized physically; but if more silent reverence had been observed, the somber clouds which have long been gathered over this nation would not only have been riven now but would have been swept away, and with them discord and common strife would have disappeared. It is in the lower grades where the culminations are now threatening more ill effects; therefore, in order to maintain physical power, and curb the foaming waves as they arise, those at the head of the Government must turn their attention in that direction and study these great national problems carefully, and also give themselves up to be worked upon by the higher power, so that they can be aided to meet these emergencies; for these defects already named, which have occurred during the past process, will not fail in their reaction, for ignorance is often a harmless foe when timely met, and yet brutal if not restrained in time, because it is that force of that low degree which will compel action, and also a recognition among the cultured that such is the status of mortals yet; and that it is also the duty of those in power, and who possess the mental abilities, to improve this status. But here appear the different characters who are now entitled to a hearing, each one representing and defending his own nation, and the results achieved by them in their time and with their means, under the forces which molded their destinies and prompted their acts on the mortal stage. The Hebrew nation have sent a representative who is now present to give his message before our councils.

HEBREW REP.—“With humble reverence we would bow before and at the feet of supreme justice, and would say for our race and people: Lord, are we not the people chosen from the beginning, and although we have many heavy claims against us, and that we have departed from Thee, and have been forsaken, yet we pray Thee that

the promise made to us might be fulfilled in these the latter days, and that Jerusalem may be built again and the Jews gathered from all over the earth where they are scattered, and brought back; and that all these proud and haughty people should be brought under *our* or under Thy government, and that Thy seat of government and justice should be located in the newly-built Jerusalem instead of being in this country among these people who are not devoted to Thee; nor have they any more right than we have to realize the great blessings which await the nation and people where Thy seat of government shall be established. Remember us in Thy loving kindness, and gather us together as was promised to our fathers that we should be when the measure of the heathen would be filled, and the number of the faithful should be completed. Let Thy indignation go out over this American nation, and direct Thy forces against them as they have been at different times directed against us in great culminations, at the times of weighty and powerful decisions which required physical acts, and then see where they would be found."

PRESIDING OFFICIAL.—"Enough, we only gather the testimonies. The decision upon these important matters is not vested in the power of mortals, spirits, nor in principalities in the worlds beyond; that power God has retained for himself alone; and just and sure are all His judgments, and they will be justly visited upon all who live on earth, and upon all who have flourished and fled from the earth, who are awaiting this final decision in their different states of probation."

Then appear a number of ambassadors sent by the heathen nations, Kings of Babel, Syria and Persia, and all the different powers with whom the Israelites had commercial dealings, also wars. They appear unanimously against the Jews as a nation. But we cannot grant them a hearing. The Presiding Officer says to them: "Your testimonies are already on file. Your small and great deeds, also your devotion to a shadowy deity. All this will be justly considered in comparison with the Jewish nations, also with the modern nations who are now being brought forth to be judged before all the old and decayed and living nations one after the other."

Now here appears a delegate from the French republic, and one from Germany. The European countries, although somewhat divided, yet again partially united through the force of war, are taken as a whole, not as separate nations. The delegates appear.

DEL.—"Most noble Sire, honored to occupy the chair, we would represent our nations endurance through perils such as no other nation has ever endured. The compelling forces for ill acts

have ever been like culminated weights hanging over the French republic; and even when under the wielding power of an emperor this force without provoked war and revolutions which is well known to all who are acquainted with the legal wielding powers over our country and nation. Hence, we as a people should have a chance, at least, in the conflicts for such great supremacy to appear and subdue, and, if our people should gain, then make our country the head of all others, and all other nations as branches of this, as has been suggested in regard to America. Napoleon is now on a developing tour, and in time will be able to wield with power and wisdom the national affairs of the French people, and for all the people as our chosen head for all time, as soon as that course will guarantee action again. These American people, who are a complex mixture from all nations, do not maintain their political or religious principles any better than the people of France do, viewing it all from the summit of support and compulsion."

OFFICIAL IN THE CHAIR.—"Enough; all who appear before us should remember that this hearing is only permitted for the purpose of gathering more force with which to compel the acts needed upon earth. The records of all the deeds of all nations are correctly kept, and their wielding and sustaining forces are also marked. We pass on."

Here appears the German Ambassador. He comes forward humble and meek. He says:—

GERMAN EM.—"If I may speak before my Lord, I would say: have not the European nations been firm in devotion to God and Cæsar; have they not proven themselves a unity through trials; and are not the intellectual powers in the nations equal, if not superior, to those exhibited by the authorities in America? Give our people the chance; they will be wise in their executions, and will ever be devoted to God and right."

"It is enough,—pass on," says the guarding staff (the official giving them the authority to speak). There come representatives for Turkey and Spain, and for Russia and the Romans. They are told to pass on by a motion of the sword. They can have no hearing, the Presiding Official says. Now here comes a delegation headed by a king, representing the abilities, virtues, trials, and triumphs of Great Britain, desiring a trial also for this exalted position, so that they may become, if possible, the nation of nations. Says the leader:—

BRITISH DEL.—"Most honored Lord, consider us worthy of a trial for this distinguished position. Behold the subjects depending upon the wielding of our loyal government. Direct those supporting

forces toward our lands, and shower prosperity and plenty upon our people, and see what good will result; whether or no we cannot stand the test of the times in order to obtain such a grand result."

PRESIDING OFFICIAL.—"No; this is an utter waste of words and time. The troubles which are necessary for the probing of all flesh must come. The decision is in the power of God alone."

But here comes a delegation from America, led by Washington, Lincoln, and Garfield, in advance of a group of intelligent spirits, who departed from this life in America, all of whom had held positions of honor.

WASHINGTON says: "In accord with our rights to appear and defend ourselves before all these nations,—who, as a right of an eternal order and justice, have been permitted to appear against our nation, as it were, in judgment,—we respect their claims in accord with their trials, knowing well how they are encompassed, and also that the inevitable must come, because it is time for it,—we firmly maintain our legal position in defending America as being the only land of the free under the sun, as the land so situated, and so well qualified in regard to mines of wealth and also in soil, as to represent and to become in due time an Eden upon earth; and as we may assert, with a full knowledge of the facts pertaining to these great regulative changes, that no other government on the globe is like the American government,—Heaven-born,—and no other can so ably represent all other nations, nor can be so easily governed by the powers above, therefore, according to our judgment, America is the place where the seat of the righteous government on earth, wielded by the powers from above, should be established; yet we are servants only, ever submissive to the will of Him who reigns supreme, and are ever ready to obey any orders."

There was no reply to this from the officer in the chair; but there was a strange stir, and a multitude of spirits appeared, and a band of musicians played such heavenly airs or music, and after that a choir sang, and flags were waving, and there was great rejoicing; and as I inquired what cause it was that provoked these effects, my guide said: "Behold the flag." It was the rainbow flag, the emblem of the righteous government, representing the victory of the righteous king over all nations and kingdoms upon earth. I asked: "Will we realize this soon?" He replied: "Yes, soon in our time; but according to worldly time, which passes with the seasons, it will require a quarter of a century, or perhaps longer time, before these things will have made any remarkable effects and be realized in part. It seems to us only like a fleeting moment of time to have so short a space

left in which these works must be enacted upon earth, so that the plan can be filled; and yet it will be so unlike in the effects to the fore-shadowed pictures which were prophecies only; and of all which is marked in the plan the effects are compelled forth upon earth so that the legal marks upon such parts can be made, that they can be declared finished and acquitted or discharged. The most of these transactions are not observed by mortals, and even these which are of the greatest importance are viewed adversely, and are opposed by the people's stubborn wills, so that the marks which are made bear testimony to these facts, and yet it stands forth prominently against mortals on the canvas of nature, where all these dramas are sketched; and each act that has had its physical enactment and display makes its mark opposite to the drawing of design, which mark is its legal proof; and which neither mortals nor angels can gainsay or erase, for it remains and will be placed before all eyes on that great day of the final decision, so they shall behold there both their small and great deeds without missing any. But now other duties call me. See, all these nations have disappeared; but listen to the sounds which fill the air. Can you describe them?" I listened, then replied that I could not describe them well; there seems to be a great roaring beneath, as if the earth, in parts of it, was giving way, being caused by an earthquake, for there is a tremulous voice, and a great quivering through all things; then it seems that there is a great fire burning and snapping, and the air is filled with the rising smoke, and the sky is turned red and the moon to blood, as if caused by the reflection from a great fire. Then I see a great body of water which has become so heated by this fire that all living things in the water die, and the fire reflects so strongly upon this great body of water, causing it to look like blood. Now there is lightning and thunder afar off in the heavens, while above is the clear sky and the stars are shining. Some of these starry orbs seem to fall into the water, caused to fall by the heat and steam rising from the heated water, which also cause a great noise and dashing. There are other voices to be heard also,—strong angel voices. They say that these parts are now finished; and now comes the great storm which will shake all nature, and consume those parts of the earth that are marked, also the majority of the people living upon the surface of the earth. I am weary, for this is a sad sight to me.

I asked my guide if I had described these scenes aright. He said: "Yes, aright according to sound and reflection. These are the signs which will mark these great universal labors as being finished. When this has been realized, then that decision spoken of is at hand.

But the end of the world will not occur yet, as there are new parts of earth ready to be peopled in the place of those that shall be destroyed; also, some few people will be left to build, prosper, and people the earth; but a new government will be instituted which will be more directly wielded by the Supreme Ruler, as then our labor processes will be very unlike to those made use of in this present eternity. But this is sufficient.

September 17, 1881.

TESTIMONY.

A lecture written by the spirit General George Washington, through the mediumship of Mrs. Magdalena Kline, was read by her before the first society of Spiritualists, called "The Society of the Faithful," in the Spiritual Hall, at Van Wert, Ohio, on the evening of September 18, 1881, the subject of which was "Cain and Abel," being an explanation of the characters of those two personages. The spirit George Washington, being present in the hall at the time the lecture was read, controlled the medium, and spoke of the spiritual condition of the people at this place and elsewhere, saying that woes and calamities in various ways would be visited upon them for their willful rejection of these teachings, and the rebellious spirit manifested by them, and for their scornful treatment of the chosen messengers of God sent forth by Him to declare His truths and laws to the world; also, for their own perverted ways. He further said that "The voice of God would be heard *speaking in thunder tones* to the people." The next day, September 19, 1881, President Garfield died, or passed on to spirit life. His death was the voice of God speaking in thunder tones, as alluded to by the spirit Washington in his address the previous evening to the society in the hall. On September 27, 1881, another lecture was written by the same spirit through Mrs. Kline, which was entitled: "A Dialogue, or Allegory, Representing the Nations on the Globe," which was also read by the medium, in the same hall, to the Society of the Faithful, on the evening of October 9, 1881, in which this calamity (the death of the President) and its effects upon the people were treated upon and explained. The reader is referred to the two preceding lectures, in this connection, which will explain themselves to all who will read them carefully.

MRS. JOHN EDSON.

VAN WERT, Ohio, November 1, 1881.

A PRAYER.

Father, we have come, for we love to learn Thy truths, and, in this way, place ourselves in an attitude to receive them. Open our hearts by the force of Thy holy influence that the word may enter. May the soil be receptive, and the seeds take root and grow. May we be strong when the cares of the world grow thickest around us; strong to put it all aside, strong to overcome the desires of the flesh, and to be patient when different issues try us in principle and faith.

May we bask in Thy sunlight, and see Thy glory as it descends in full brightness to make earth's wilderness a paradise,—an Eden of happiness and bliss.

Father, we pray for strength in the trials before us. The hour has come, the prince of this world is displaced, and must leave the throne of his power. * This shall have a physical mark, that those in whom he had a dwelling, and where he was enthroned, should be overruled and convicted in physical reality, and the Judases shall perish conditionally from remorse over their untrue deeds. This is the review of the scene on Gêthsemane.

The reactive acts come before the physical powers, not for those in whom Jesus has a representation, nay, but for those opposed to Him and His.

The time has come now when Jesus Christ, the God-Man, will make His power known on earth and His glory visible. Father, give us strength to see correctly the issues from Thee, and to walk in Thy light, that we may clearly see all that shall be done on earth, now that Thy kingdom shall be placed on earth, and He, the anointed King, shall rule the nations in righteousness.

Prepare all Thy people for the many changes which shall be enforced on earth; give strength to all the weak but true mortals who have hope in Thee. May they all be strengthened according to their faith, and realize what they hope for, as they are truly devoted to Thee, Father, and to Jesus Christ, whom Thou hast made Ruler over all, and now also over earth, for the fullness of time, for this event has come.

Rejoice all who have kept the testimony of Jesus, who have been tossed and tried, and have overcome the power of the beast, for now all who have been truly faithful shall be glad, and the White

* The physical mark spoken of in this prayer is in relation to the act of Guiteau in the assassination of Garfield. Thus the signs of the times mark themselves in these events. Also, the reader is referred to the tragedy of Cain and Abel, as spoken of in the lecture upon those two personages.

Stone, the emblem of honor, shall be given to all who deserve it, and they will forever feel its power as a fortress around them against all power and forces of the adverse. Lead us with Thine own power, direct us by Thy spirit, protect us with Thy shade; let us go to and fro under thy shadow, and let us triumph over all assails and over all foes who give not honor to Thee and Thy Christ. But from our own hearts we send forth thanksgivings and praises to Thee and to Thy Christ forever and ever, which, in their own time, will be so many words of praise which we were unable to utter, but which were born within and sent up before Thee.

Bless us with heavenly blessings to satisfy our inward longings. Amen.

LECTURE XV.

"THE ONE CREATOR, AND MANY WORLD-BUILDERS."

In this marvelous and wonderful age, in which, according to immutable law, universal mysteries are being revealed, and the trumpet of Heaven is being sounded to awaken earth's people from drowsy sleep, to awaken the dull conscience and cause men to study and reflect, to thus bring them before judgment, it is our duty to plainly show to benighted mortals their mistakes in regard to the Creator, and form a positive distinction that they can no more misconceive and misconstrue. The Great Spirit of all is not a personality, as a tangible spirit is, who has passed through the matter and moulding processes, and acquired a form. He is, therefore, not a world-builder and regulator as the world or the world's people, in their limited knowledge, have fixed it in their minds.

These great principles which overrule all things, and those who have by long study and hard labor made these principles their own in the most exalted and complete manner, those rule and create, and are called world-builders. There are many of these in the grade divisions of such labor, but there are seven who have mastered the combined forces in the universe. There are twelve who are the highest type of justice. There are twenty-four who best understand the language of issued emanation, and seventy who can interpret and put in words in all languages, defined and divided, so that it can again be issued and ordered for the benefit of spirits and mortals. Then below these is the heavenly hierarchy, composed of many thousands of most intelligent members to counsel and act upon spirits in the grade

below, and on those in the mundane spheres. All these act in harmony with, and are controlled by, the overruling intelligence, which is the spiritual emanation or issue of the highest principles,—love, truth, and justice. These are the God-principles. This trinity is the ruling intelligence of the universe. No spirit can act against what has been issued by this trinity, not even the highest or most intelligent. The supervising spirit over these emanated issues is *Jove*. (See what is said of him in my description of God, the Supreme Ruler.) These explanations are given as fragments with which to call mortal minds to action to study upon these important problems, so given until they can solve and demonstrate them.

That the origin of this world was but a succession of many other worlds is known by mortals, at least by a number of clear-sighted ones, and the origin of man is not to be looked at in the literal sense of the Bible records. This is also seen by apt scholars of this age. That there are worlds upon worlds, without a closing gulf between, is sure, and that there is no cessation to the creative pursuits is also sure.

The heavens are changed, and the earth destroyed and remolded, yet the end is not yet, nor does it come, only changes. Great, mighty changes come, and must come over Heaven and earth at each new era. That a new era is now to be ushered in is proclaimed by nature's combined voices.

Why should man, the ultimatum of all natural created beings, endowed with the breath of the divine spirit, why should they be slow in beholding these signs which are presented to their view wherever they turn? The sounds of nature's voices speak in pealing thunders, and as the roar of mighty waters. Who is wise and interprets natural issues or emanations? Truly, many things must have a display under the sun before the present customs of earth can be fully changed, and the great fiat can be pronounced, to let time end for the present modes and customs, and count the time of the new era or beginning.

These, then, are called eternities,—a term of time,—which time it requires to complete a plan of creative energy. For each plan, so far, there has been a different architect, namely, each eternity has been different in its molding and chief proprietorship. That the many eternities were modeled according to different plans, by different individuals, according to their wisdom to create, their force to build and remodel, and bring to bear the fruits of the adopted plan, is plainly testified to in the great opposition among the beasts who were rivals for the mastery of universal knowledge, and they could reveal and apply, if they could open the seals of the great book.

These things, so marvelous in records, and so mysterious in appearance, must become clear to the vision of mortals, at least to a select number. No mists can be around those eternal records and truths, because they are mastered, and their work is achieved; hence, a revelation is now to be made, and when all is revealed to the understanding of the number needed for testimony, then new plans will be formed for the calling of the next eternity.

The plan of this eternity is complete in all its parts.

The wonderful remolding and creative forces, so justly and wonderfully wielded, have superceded by far all the works which have ever been done. Therefore, the beasts surrender their power, and the honor is due to the Lord God omnipotent and to the Lamb. A new plan is being drawn by the same one who drew the one furnished before, greatly in advance of the one now closed, and all Heaven shall rejoice, and earth be made glad.

All subtle laws are understood, and all portions of conglomerated matter can, by newly devised ways, be divided and applied without passing through the same labor processes as this present eternity required.

There are many now who can successfully labor, according to the plan, as skilled workmen, while at the beginning of this eternity there were but a few, and the matter-collections were harder to manage, so that great difficulties were encountered which can now be avoided.

Friends, you can learn from these teachings that no man is lost, according to old misconceptions. No, not one. For all things are forever elevated in changing forms, and worked so that good results from all evil, from all ill and low conditions of life. Men in their natural state have natural instincts and tendencies that have a natural right to them, so far as their relation to those qualities goes. So far, the surroundings and physical requirements make this a positive and natural demand. But men are expected to be studious amid the noise and turmoil of the world's marts. They are expected to think of the quiet sereneness in Heaven, where saints worship in silence, and thus manifest profound reverence to the Great Giver of all good. The mind is expected to be exercised, and thus by silent and sincere aspirations the soul is fed with the heavenly manna, and the rising thirst for wisdom and truth is supplied from the parent fountain with rippling waters which are constantly, freely, flowing to all who are in a receptive condition.

Not the things which pertain to physical life only, and bear no relation to the lasting, are counted as sin, when missteps and all manner of ill-seeming deeds are besetting travelers on their sojourn.

Theirs is not a condition to be condemned, but to be pitied, for, having instilled in their system an uneven amount of ill instinct which is due to the ignorance of parents, they cannot be successfully approached by angels so as to awaken the better qualities in them. For their ill deeds they are buffeted by mortals, instead of their ills being kindly borne with, and trying to learn their nature, and measures taken against the besetting impulses, which must be brought into subjection by gentle but positive rule, and firmly held there.

The creative and transforming labors are so full of study which is not beyond the reach of mortals, it is a great benefit to each and every student, who makes use of his God-given talents, to increase his store of knowledge, thus to improve the individual self, and lay up accordingly lasting treasures in the mansions above.

LECTURE XVI.

THE CREATIVE COMPACT.—WHAT MORTALS SHALL LEARN FROM THIS REVELATION.

All works which were compelled to take effect in the material world were veiled with a dense mystery to mortal view and understanding, and the causes of effects have been rarely, if ever, discovered. The marked-out way from the beginning, or how to train all mortals born on earth in devotion to a deity, was as remote from mortal discovery as their limitation of mind-force or power to grasp the law which had issued the same. Therefore, it was agreed upon that all the different nations should recognize or understand God according to the training and the type-degree from which they received their religious infusions; but whenever they departed from their legally-prompted devotions to a deity, and turned to worship idols, then they were chastened very severely, like unruly children who have not a matured understanding as to what is well or right for them to indulge in, or what would lead to harm and disaster. In the beginning of this present eternity, which marks itself as a new created earth and Heaven, because of the great and glorious works which have been done, there was a contrast in the mind and matter realms which finite minds cannot or could not *understand*. The thousands of eternities which had been before this had been in a measure a useless *scheming* of natural *evolution*. The present earth was a bed of water,—a reservoir not yet worked upon to separate and form locations,—but yet

there were worlds and people, giants, and some of them were mighty in acquired natural wisdom, but had no divine attributes which make the contradistinction between the God-created mortals and those who were the outgrowth of nature's evolutionary productions. In the mind-realms, in the perfect bliss of Eden, were hosts of archangels. They were pure, and did not care to come in contact with matter in order to remain thus perfect etherealized spirits, so that they might invade all places if they desired to do so, and also to be as free as the air, and without tangible forms. One of this body possessed greater wisdom and power in solving the chemical processes of generating and regenerating everything natural, and resolved to form a plan for a new creation. After the plan was formed, and laws provided by which to enact labors and to compel forth results of the wisely-fixed causes, then this plan was presented to and found favor with the greatest of all the archangels who presided over the intelligent league. Therefore, after due counciling upon the plan, six of this number (the intelligent league) were selected to work or labor with the one who formed the plan and founded its laws and the great creating constitution. These seven spirits of God then entered into a solemn agreement to each perform the part written for them in the plan, and aim to achieve the anticipated results, working within the limits of the law laid down for each one, with the privilege of changes each day in their reckoning, or a thousand years in ours; and the changes to be made should be such as would meet the demands of the mortals that should be created and trained, so as to reach the best results for their *promotion*, and to teach them the lessons of their own selfhood, their rights, their duties, and, at the last, to teach them the universe laws which was the great power to compel forth all this great work. This compact, aided by all other force and wisdom of which they could avail themselves, became the creative and transforming power of all and everything that is. They are the master-builders; yea, they are the morning stars that sang together when earth's day dawned! After the outline of agreements among them were settled, they then launched the craft of their plan into matter to begin their labor. This brings the first unpleasant process. How shall we describe it so as not to be misunderstood, for we wish it not misconstrued from a divine sense to a natural or material one, for that was a stumbling-block as to the reason why this great labor had not been set in motion many eternities before. It is thus revealed. It required an abstraction from those six spirits of God, and also from Jehovah, and a full dissolving of the one who formed the plan and agreed to take on a form of clay for a required season, to have a world started and peopled

so as to correspond with the picture drawn in this plan concerning God and man.

All this force thus abstracted was then returned to Jehovah, and by this force a woman was selected from among those natural people who were nothing but molds of clay. This woman was worked upon so as to inhale, to breathe in, these mind powers and the powers of germinal infusions, and it was a natural chemical process, and was by these combined powers effected, and thus Adam was born the Son of God; and after a due process, which was necessary for these etherealized spirits in order for them to acquire such great material strength, then a mate was in this wise created for Adam. These, then, were the first parents of all the races of earth who are called royal, or God-created, and heirs of the universe. Their father is God. When the Christ of God took form the second time in the man Jesus, the process was the same as the *first one*. Therefore, the triune God-head is to be understood as God or Jehovah, Adam or Christ, and the first mother of all God-created mortals, while the creative compact is in this body of the seven to be seen.

One of them was the magic prince commonly called Satan, because of his subtilty and great skill and wisdom to master the subtle forces which were to be resolved and put to use. These works were done by him skillfully, and when his works according to the plan are finished, then he will be no more, for he has acquired no tangible form, and has forfeited his rights by trespassing the sacred law. This we have stated to show why it was that Satan appeared in the councils of the children of God. It was his lawful right, for he was one of the compact. Jehovah is the expression to be used for all the combined intelligence that is centered in this great body. To this body belong all who have figured as gods. The issues of their intelligence meet at this center, and as it goes forth from this center we receive the laws thus issued for the creating and transforming in keeping with the demand of all which is, and of all that is to be. All the rays that are issued from this great center bear the type-stamp of the degree where they originally belong, and are so received and classed before they are sent forth as ideas among the inhabitants of all the spheres and worlds. This is, therefore, the reason why God has so many different appearances, because all this intelligence of the millions of different characters blend in Him. To more fully aid you to understand, I will say, take the Bible, and in Rev., ch. i., v. 20, you can read the mystery of the seven stars which John saw in my right hand, and the seven golden candlesticks represent the seven churches. The seven stars are typical of the seven churches in this expression of

John's, because through them were infused all religions, and these were supported from the universe center. In Rev., ch. viii., v. 6: "And the seven angels which had the seven trumpets prepared themselves to sound." This is the sounding of the prophecies, as they in these days reveal *themselves* and *their works*.

Search the Book, and gather all the fragments of prophecies, and ponder on them well. Compare the past prophecies with those that are given now, and you will see that *now* is the time when the people on earth are visited from on high. Oh, how we long to see the people of today mark themselves as having acquired reason sufficient to comprehend the present *now* in its day, and not have to wait for the round of a thousand years, and then lament over neglected opportunities and duties caused by mental blindness!

We behold bright talent on earth in the mind realm of man. *Make use of it*, and study closely each presented problem, and we will aid you. God's spirit will open your understanding and illumine your minds, and enable you to comprehend that which before seemed a mystery. The morning stars will sing a new song together, and shout for joy when mortals once faintly comprehend their *combined labors*. The truth must be revealed as it is and has been from the beginning now that the fullness of the time has arrived. These things which we have endeavored to explain we call the mysteries of the universe. It is hard for finite minds to grasp this, therefore we will explain a little further. The issues have gone forth that all mystic things should be revealed to the children of earth, so far as their strength of mind enabled them to receive them. All that cannot be perceived by the external eyes and senses, but can be recognized by the spiritual senses, tends to bring about a knowledge of that which had been regarded as mystic. All lessons imparted from spirits to mortals are a part of this. The subtle forces, without form are the mystic shades used to develop mortals to that state where they will wish and long for light. It is an inexpressible pressure in part, but all of this which is received intuitively is from the God-spirit, and by *that* supreme aid these forces are recognized, felt, and perceived by mortals, and accordingly become objects then, as objects are placed within the limits of law, and will annoy no more. Each breath of the God-spirit breathed into the human soul is a planting of tiny seeds which are guarded by the angels, and carefully reared into beautiful plants, providing they take root, for they do not take root in all souls. It is great joy to angels when they teach mortals in this way, for it is thus that progress is promoted, and the balm of Gilead brought to earth's people to cure the wounds caused by the ignorance

of the laws and the neglect of duties to their Creator. All the mystic parcels scattered along the pathway of life are now being gathered by angels, for this is the grand review of our labors through this glorious eternity. These parcels were produced through the mortal brains of those who are reared by the Lord for these works, so that the fragments can be classed and taught understandingly, and thus the great eternal mystery can be solved.

Mortals who were not reared as thus described, but are susceptible of all other influences acting upon them, were filled with the ill breath or destructive power of this force without form, and have gathered it in under the head of occult knowledge, and have used it for destructive purposes. They had not considered that this very force had been collected as a power against the mortals of today to try them as with fire, to separate the true and the false, to try man and his principles. But all this will be consumed when these days of trials on earth are ended by the heavenly fires which shall burn on earth. All impurities shall be purged from among men, and all mortals shall learn the truth, and confess that the Lord God is righteous and just. A knowledge of the subtle in nature, and in the will force to enact and provoke effects, is another wing of the many that come under the arch called the mysteries of the universe, and is what has been in part recognized by mortals and put to ill uses. All magic in its various degrees comes under this wing. Deplorable and inexpressible results have been wrought by it, but, as it is compelled forth by the angels of light, it becomes a substance that can be made to mingle with other substances, and thus acquire a form, and can be treated in lawful order. At all marked times for great revolutions of earthly customs the same force becomes as plagues for mortals. This force is drawn out by aerial pressure from all dark recesses, and thrown in the air. You can learn from history of the effects thereof from former changes. Man is made up of all the germinal seeds of matter in nature. This child of earth, bearing kinship to all the secret parcels in nature below it, and also bearing kinship to all that is sacred above it, has a right to search after the truths whereby to sustain these rights, and become strengthened for the grand onward march from time to the endless *evermore*. The physical man is beset with weaknesses of the flesh, and is heir to ills as well as to rights, as nature goes on to levy in her just way.

The spiritual man is also heir to all the wisdom and power in the universe, and can acquire the same if he will, for it takes nothing but strong will power to conquer the bodily instincts and to subdue the strong desires of natural proclivities. Look aloft! Search for

wisdom and truth, and you will receive them. Why linger in the thralldom of the ignorance of your rights. Arise, gird on the armor of righteousness, and steadfastly look aloft! Then will you behold the light from the great universe center as it floods the earth, and its rays find access into the minds of mortals; and in this light can you see God, and understand what is of God, and what had been only of man.

NOVEMBER 9, 1879.

TESTIMONY TO THE CREATIVE COMPACT.

Last spring, sometime in the month of April, I arose one morning from my bed^d feeling languid and unwell, and, after performing my morning work, I laid down upon my lounge in the parlor to rest. While there, my thoughts soared upward toward God. I soon became lost to myself, as it were, in meditating upon His works and ways, and the manner in which God is revealing His infinite wisdom and power to the people of our world. I thought for some time upon these things, then my mind seemed turned to those passages of Scripture speaking of the seven spirits of God. I had often thought of those passages of Scripture before, but could not understand them. I wondered how it could be that a being such as I had heard God represented to be could possess seven spirits in one body. I felt a strong desire to unravel this great mystery; and as I was reflecting upon the matter, there was placed before my vision a figure that is difficult to describe. It was the figure of a person from the waist upward, revealing the head, neck, shoulders, and breast of a man. From the top of the head to the crown I saw the locks of hair, white as the driven snow. I saw the form of a face, but it seemed to be so transparent that I could not distinguish its features. I saw the neck plainly, like that of a person, but that, too, was transparent like the face. From the neck downwards extended a figure, or figures rather, for there were seven of them. They seemed like half-circles, with the convex side upward or outward. Those figures were white, and extended downward, like a breastplate. The central figure of this breastplate extended lower than the others on each side, each successive one, on both sides of the central one, being shorter than the others. These figures were not divided, but were united as one body. I was lost in conjecture as to the meaning of this grand vision, when something or some one beside me seemed to say the vision I had seen was a symbol of the God-head,—the seven spirits of God united in one body. Thus was my desire answered, that I might learn this great truth, and

I now know and understand this vision of the God-head to be a representation of the great creative compact, which is the subject of the lecture Mrs. Kline will read to you this evening, and I also know that this vision was given as a testimony thereto.

Perhaps some will say that this was a dream; but it was not, for I do not dream when wide awake; neither was it imagination, for I saw it as plain as I see you this evening. Again, my mind was agitated by some questions I could not solve concerning the origin of our race. Our spirit teachers had repeatedly told us in their lectures, spoken and written through our medium, that we were a God-created race,—were born of God, were children of royal parents. Again, I could not solve these problems. Our teachers told us, also, that our world was peopled long before our race was brought forth upon the earth; that these races of people were the productions of nature, like the animal creation, and were not of divine origin, but were subject to the regulating and re-creating laws of nature. They taught us, likewise, that our first father, Adam, was Christ, and that mother Eve, the first woman, was created by, or emanated from, the creative compact, or God-head. I did not understand this, neither could I believe that they were sent down from Heaven to people our earth. These were mysteries I could not comprehend, much as I desired to understand them. Again was I to be taught by a spirit vision the truth of these conjectures. On the afternoon of the 5th of September, I called upon our medium, and, as we were sitting together, a spirit told the medium to request me to make a mental desire, or wish, about something that I wished to learn, and they would answer me through my own brain. I did so, and the mental desire I made was that I might learn the truth concerning the creation of our race. I returned home, and at night retired to bed, and was quietly thinking over the occurrences of the day when there was placed before me again a vision of the spirit, in which I saw, as it was shown to me, some of those natural people spoken of above. I saw them plainly in the distance, as it seemed, for a bright light was thrown around them, and from the foremost one issued many rays, or threads, forming like a belt as they came from this person, the belt widening as the distance from the person increased, growing broader and more beautiful as they passed onward in the distance. Some of these rays, or threads, were white and some were of a dark color. I do not as yet understand the vision of the threads or rays, but I now know that the vision was given to me to solve the question concerning the origin of our race, that Christ and the first woman were incarnated in the flesh, and born of these natural people,—Christ as our first father, Adam,

and the first created woman as our mother, Eve, the first parents of the race. I understand now, also, that this vision was given for a testimony of that part of the lecture read this evening, which treats upon the origin of the God-created race.

When I reflect upon these spirit visions, and the great revelations that are being given by the spirit of God, and of the wonderful things that are being performed all over our earth, I am led to cry out, in the language of one who lived in the olden time: "How great and wonderful are Thy works, O God! Thy ways are past finding out by mortal man." The old prophet seemed to think the ways of God could not be learned by man; but now in these days, the days of the second coming of Jesus the Christ, these great mysteries are, in some measure, being solved. The old prophet, prophesying from the spirit, says: "In those days, saith the Lord, will I pour out my spirit upon them, and they shall prophesy, and their young men and maidens shall see visions, and the old men and women shall dream dreams." These are the days spoken of by the prophet, and the spirit is being poured out more abundantly upon earth's people than ever before, and men are enabled to learn the ways of God, and man will also learn to know himself, from whence he came, and whither he is going; that he is an heir of our Father God, inheriting from Him immortality and an endless life.

Dear friends, let us not sell this glorious birthright of ours, like Esau of old, for a mess of pottage, for earthly wealth and worldly pleasures which bring no true joy to the soul. Let us cultivate an outgrowth from the natural attributes, from the love of worldly pleasures, pride, and the love of vain show, that the good seed that is implanted in every soul may grow instead, and bring forth fruit an hundred fold. Come, dear friends, and investigate these things, and learn their reality.

Mrs. JOHN EDSON.

VAN WERT, Ohio, November 8, 1879.

A FEW COMMENTS, OR EXPLANATIONS OF THE LAST VISION,
WRITTEN ABOVE.

At the time of writing down the last vision, given above, I did not fully understand the vision as I saw it. Since that time, my understanding has been opened, and I see clearly now the meaning of the symbols I saw in the vision. The belt of rays, or threads, issuing from the person I saw, began at the top of the forehead, continuing on down to the feet, and were *all dark*; but as the distance from

the person increased there were light or white rays intermingled with the dark ones. This belt of rays, as it extended onward, grew wider until it became fan-shaped. This fan-shaped figure was a representation of this present eternity. There were, also, lines drawn crosswise on this figure, dividing it into equal measures of distance, which I now understand to represent the division of the time of this eternity. The dark and light rays that were intermingled also represent the development or intelligence of the race at each division or cycle of time thus marked; for, as we approached the outer edge of this figure, there were not so many dark rays mingled, and as we came to the edge of the fan, the dark rays had all disappeared, and the border of the fan was all white and beautiful, and shone like polished ivory, showing that in the fullness of time all ignorance, unbelief, and spiritual darkness will be swept away, and that the glorious light of spiritual and divine intelligence will illuminate *all* the minds of the great family of our Father God.

Mrs. JOHN EDSON.

VAN WERT, Ohio, September 7, 1880.

LECTURE XVII.

WHAT IS SPIRITUALISM, AND WHAT ARE ITS USES?

To answer the cry of many who abhor the very name of Spiritualism, and who, at the same time, do not know what it really implies,—to such we will give a few explanations of such facts that all can understand, and which can be placed under the heading of Spiritualism. We hear it said that Spiritualism had its birth in Hell, and was brought to earth by cunning demons, and set afloat as wild waves extracted from the great universal tide by sensitive mortals, over whom these demons could exert an influence, and that it was a dangerous thing which should be crushed out, and should not find the least toleration.

Those who thus decry Spiritualism are, the most of them, leaders in the formal religions, or Pharisees belonging to such religions. To all such we say, are not these things which try and probe all flesh so severely written in the book in which you have centered your faith, and hope to be saved by following its precepts? Is it not said also that the spirit of God shall be poured out upon all flesh, that your young men and young women should see visions, and your

old men and women should dream dreams? And when all this comes to pass you shall raise your eyes and see that the harvest is almost ripe, and that you should behold also the Son of Man descend and ascend, His holy angels being with Him. The term Spiritualism simply implies that the doctrine taught under that heading is derived purely from Heaven, and is given by spirits through mortal organisms to the people of this world. That which comes from the spirit, and that which has been added to it by mortals, shall rest upon no uncertain claims as has heretofore been the case, when at different times, and in different ways, God spake to men so as to make His will known on earth. Then, this being a Heaven-born religion, it will and must subdue all others, because they are polluted with the comments and misconceptions of men. Therefore, we who are commissioned to bring the living gospel to earth know well the conflicts and oppositions which we must encounter, for men love their own works and the ideas so deeply rooted in the mind, and are not willing to even compare the truths issued forth today from the great Lawgiver with those that were issued in former ages. But at the head of this great spiritual movement on earth is the righteous King. It is He who in this manner makes war against all nations, and with Him are the chosen and called, and the saints of ability; so there is no retreat; nor will there be rest in Heaven until all the foes of God and His Christ are conquered and put under foot. Then shall the true and righteous shine as the sun and as stars forever more; but while the chaff is being sifted from the wheat, and the tares being gathered which the evil one has sown, the pure in heart feel great pain, being in travail for this higher birth, and for an ascension upon a higher level of moral and spiritual culture. That the intellect must expand, and according to its expansion it will adopt new ideas and grander truths, is a fact which all students of history will admit, for the laws of nature in their onward course change all things on the face of the earth every two thousand years; so must a change of mental training take place, and it is brought to bear upon the dwellers on earth whether they accept it willingly or not, for man is his own greatest enemy, and does not at all comprehend the Father's will, and works persistently against his own good. Spiritualism, or rather the great spiritual movement on earth at this present time, this precious now, has a work to accomplish even in its objectionable phases. By this we mean those spirits who return to earth from the different spheres on all manner of errands, and to scatter broadcast delusive ideas, by which all flesh is probed and severely tried. This labor is also an injunction of the great plan, that it should be

transacted under the sun before the marked labors can be declared finished. But these spirits are not commissioned by the Creator, nor do they work for or under the righteous King, which they themselves prove by the fact that they deny Him, and do not wish Him to rule over them. They are sent by the ruler of the unjust dominion as executors, and mortals should not condemn or fear, but they should dare to investigate and learn; for surely the gates which are thus opened lead out into new fields of thought, and great mines of truth can be discovered, all of which justly belong to every living man and woman; and more than this, you, who cowardly bind your talent in a napkin and bury it, reap neither reward or credit, for you fear that you might by giving it out in exchange take in some counterfeit money. Even that is better than for you to let your brain remain idle, for by it you will be aroused to think and study as to what your rights are as an offspring of a royal parent, and also the duties which are due to Him from you. These spirits also perform a useful part of labor in their department if it will only be left there, and not be exalted above their spheres by mortals, nor should they be led captive by their teachings. It is also plainly stated to be a work intended to arouse men to think and to see their short-comings in duties, which are due from them to their Creator, and also to try to amend their ways so as not to fall into the executioner's power.

Those who teach the Everlasting Gospel come from the celestial spheres. They come commissioned from or by the Creator, and work under the flag of Jesus the righteous King, and they teach neither flattery nor anything which varies from truth or the great principles which are the issues from Heaven,—love, truth, and justice. Yet, at the same time, a carnal mind does not perceive, nor is able to discern, spiritual truths; therefore, many things are taught which are sublime in design and bearing, yet they are misconstrued and talked about as being absurd; therefore, be slow when you investigate, and study well and closely the meaning of each new lesson the angels bring to earth. They do not bring any lessons which are not needed, and if they were only better heeded, then the woes which are yet to come on earth could be made lighter and the plagues easier. But the people will not turn from their follies, nor consider that the ways of God are not like the ways of men, and that all His works are done in compliance with His laws which are carried into effect and are filled by the angels and mortals who are His agents, messengers, and servants.

There is nothing impossible with God, or that applies only to the infinite nature, or infinite time measure. There is no infinite

impossibility, but there are many finite impossibilities, owing to the fact that, as all things are done strictly in compliance with law, the finite laws are not conclusive but temporary, being dependent on natural progress for the enactments for the changes; and there are many universal purposes too great to be accomplished in one changing cycle of time, by which is meant a regenerating process, a changing of customs and ideas according to the performed works of nature, which throws off the dross at such times, and a purer system is then enforced. Such a time is the present time; and the works which are being done now should be gladly hailed instead of rejected. This is the great harvest time, and the celestial harvesters are gathering in the wheat which is to be carefully garnered; also, the tares are being gathered to be burned up,—consumed, by the fires of reason and criticism. The tares in this sense are the errors that are attached, and the ceremonies that are annexed are the fossils that are hanging on to the pure truths, by which truth has been smothered and often crushed. Those angels and spirits who are gathering the harvest of earth are different in brightness and knowledge, according to the various degrees of labor which they perform. All these labors are performed, however, according to God's plan with man. Mortals will learn some bitter lessons for this rebellion, for they try to rule omnipotence, and to dictate to their Creator how He shall perform His wonders and works on earth. But where the materialists and infidels deny God the worshipers of God rebel against His ways. Between these extremes lies a vast gulf which only time and many severe lessons which must be learned will ever bridge over. Between mortals and immortals are also great gulfs,—the atmospheric gulfs which are difficult to pass through in going from sphere to sphere; yet angel love and chemical combinations have not only made the passage across possible, but pleasant and easy, so that all of these spoken-of labors can be performed with the utmost delight. Having now shown plainly in these explanations to all who cry against Spiritualism the meaning of the term, we desire to say that there are great uses contained in this rejected religion. It will accomplish in due time all which the loftiest imagination ever pictured, or the highest aspirations have ever touched, and the yearning sighs have ever pined for; for in the Father's house beyond there is balm for every wound, and wisdom for all who seek for it, and also inexhaustible wealth for all, and according to their purity and wisdom will it be measured out to them. But, while the lonely pilgrim wanders on earth, the many pains which are caused by sins, though ignorantly committed, shall be assuaged. The angels bring not only the glad

tidings of joy that this is the ultimate redemption, but they bring their love and sympathy also to earth, and by these many an aching heart is soothed, and pain is being removed. Moses came as the first religious and lawful representative of the three great religious injunctions which should mark on earth the beginning and ending of the basic plan of this eternity's design, also plainly setting forth the necessity of changes in the system for the developing of man's moral and religious nature, and for the expansion of the intellects so as to bring the best results. Moses was surrounded by very severe difficulties by those nations and their idolatry. He also found the chosen of his own people in slavery under the heavy yoke of Egyptian bondage, therefore, he could not enforce the golden rule, nor teach them in regard to their religious welfare only, but he was compelled by the pressing elements to lay down severe rules and laws concerning their conduct and way of warfare. All this was given to him by his ministering spirit, who thus filled the stated injunctions through Moses, the prophet and physical lawgiver. This was a great work which he performed, and in this review season, when the great principles shall indeed gain not only in spoken words, and when law and gospel shall be fully harmonized, then shall angels and men behold and understand the greatness of Moses, the servant of God, who did that which no other mortal could have done, and who is now ridiculed and rejected by the wise ones of the world. The second great injunction was filled by Jesus the Christ of God. His mission was of a far greater imply than mortals thus far have been aware of, because the parts and parcels which were left by record from those who know the best the meaning of the redeeming injunction, having been taught it by the Master. These records have been gathered and compiled, translated and commented upon, yet the most important parts were missed or destroyed, and in some instances they were inserted in the wrong place, therefore that which has been obtained is more or less incorrect; neither is the correct meaning of the redeeming injunction known or understood by the many who worship Him who filled it.

The third injunction is an addition to the second in one part, viz., that in relation to the redeeming plan for man, but apart from that its design is best understood when plainly stated, that through the lawful transaction of this injunction of law regarding the third religious era, or the gospel dispensation, law and gospel will be made so plain and comprehensible to mortals that a mighty change can be achieved through the same, and all shall understand the gospel truths, and there shall be no sects on earth, for there are none in

Heaven, but all shall worship their Creator in one and the same way, viz., in spirit and in truth; yet the mode in which each one must perform their worship shall not be declared, in as much as liberty in this respect is granted to angels and men alike by the All-Father. Yet all shall know that truth makes free, and purity of heart and working for others' welfare, as well as for self, is an acceptable service. To accomplish this work Spiritualism was launched upon mental space; but not that all who work on the reverse side are aiding in filling the injunction regarding this time; no, not so. This is to be accomplished by one mortal, who, as a representative, and who, by being aided by the two former ones who filled the foregoing parts spoken of, shall accomplish this work, and by it shall the ultimate redemption of man be accomplished. Jesus the Christ could not do all this, nor could it be done otherwise than according to law as said, which was so stated before the action for placing people upon this earth, and transforming them into angels of light, began. See, then, O mortals, the great and grand uses of Spiritualism. Creation has long groaned under the pollutions that have been heaped upon her. Creatures have also groaned and sighed for relief. Martyrs and prophets have prayed for the time when justice should be measured,—they have cried as the souls from beneath the altar have done: "How long, O Lord, how long, until Thou wilt avenge our blood upon our brethren?" Although there has been a seeming delay, yet there has not been any. All things take place in the time marked for it; but, however, the angels do not know when the time will come, for this is retained in the Father's hands and controlled by His wisdom and power, and only as He puts forth His signs can it be known that the time has arrived. Come out from behind the fortresses of mis-conceived ideas. Thrust aside the barriers which lie in the path of true progress. Look aloft, and pray that your eyes may be opened so that you can behold the dawning of the glory of God coming down to earth, even as the Holy City arrayed like a bride to meet her bridegroom. Who is wise and can discern the signs of the times, let him hasten to be ready with his lamp filled and trimmed, and with a clean intellect, a heart sincere and devoted to truth, to meet the coming bridegroom; for, surely, before long this time will be so strongly marked as the second advent of Jesus the Christ that none but the most adverse and bitter foes of God and His Christ will fail to see it.

However, the war is in motion, and will be declared finished only when all the foes of God, His Christ, and truth, shall be trodden under foot. Then to Him, the Christ of God, shall be given domin-

ion, power, and glory forever and ever. Then shall the flag of true liberty be unfurled, and the righteous government shall be wielded among all nations.

Aerial distinctions are marked by the progress made. The meaning of the interposed precepts and truths for the lessons of each succeeding era is stated in language suiting to the time in which it is given. It must necessarily correspond with the perceptive powers, and the faculties of sense and reason of the generations unto whom it is given. Therefore, the comments on the old historic statements cannot be otherwise than incorrect, and therefore must be rectified. That which was given in Greek and Jewish language, and even in the Egyptian, was given at the time when the first basic dispensation through Moses made its mark on the canvas of earth, and upon the brains of man. It cannot be comprehended now in the true meaning which it then implied. It was for them in their time according to their understanding, and worded and restricted to suit their capacity, also their animal propensities, which needed curtailing. It was of necessity therefore severe, yet not the one thousandth part of it is translated correctly, so but what the meaning is changed or rendered absurd. The age of the second aerial dispensation is easier understood, because all the truths and precepts were mildly given, which were taught by the purest spirit that ever walked the earth in mortal form; also, the example can never be erased or misrepresented, but many of the truths have been and are yet misrepresented and taught adverse to their meaning. The third aerial change is occurring now, and this dispensation is marked as the one to revolutionize the world, and all the customs must be changed by it. Yet it is only an outflow from the other two, and will harmonize with all that has ever been taught on earth that was pure and true.

LECTURE XVIII.

OUR DIVINE HEIRSHIP.

The Jews can trace their origin back to Adam, who was God's, and, in a peculiar sense, he was the son of God,—thus the divine heir. Hence, he is the gateway through which alone we can reach our Father's house.

He is the way, for in him were embodied the principles of deity, of *God*, which were made manifest on earth when he came as the man

Jesus, the Man of Sorrows, also the light of and from God. Those heavenly principles become embodied in us as we become embodied in him; then we need not try to climb in unlawfully, but can pass in through the gate or door into the kingdom. We cannot belong to the number of the redeemed as long as we do not abide in God, and His attributes are not aglow in us, and His principles made manifest through us in a degree according to our mental and spiritual development.

Now, why is it that so many people dislike the Jews? Yes, they have an unjust hatred toward them. Let them all remember this fact, that salvation comes from and through the Jews; that they are the first nation, the Gentiles are the next, who are to be taken in as nations and heirs of the Most High God. Then all other nations are in their legal turns engrafted into the divine body. All mortals whose perceptions are yet dim in regard to their true kinship are certainly below the average development, and cannot yet, therefore, clasp hands with their older brothers and sisters, and walk with them in the bright sunlight of the eternal truths; but we trust that the helps which are sent from above to *all* mortals will prove to be the power needed for every separate individual, to lead them out of the encumbered conditions toward the summit, although it may be through trials and troubles, in order to strengthen the weak devotion and probe the motives; yet may the strong, unseen cords hold with power all who are thus surrounded, and bring the weary wanderers safely ashore to the bright haven of their hope, where a sweeter atmosphere fills all space, and where cares cannot burden them any longer.

This applies to all who are willing to be led out of dark conditions onward and upward; also to all who wish to learn in what degree they are related to the infinite, and who yearn to find the way to our Father's house. Do we know our true kinship, how we are related to the infinite, in what link of the chain we belong, that we must take our place there in order to make the chain strong and complete, so as to arrest the ever-present troubles which annoy and cause us so much delay, for when we have a knowledge of our place our whole aim should be to get there? It is also a duty which we *owe* not only to God and ourselves, but to all beings in the universe who may be discomfited and disquieted on our account, because they are in their places, and are waiting—a longing, tearful, hopeful waiting—until those who should step in to complete the links in the chain should learn their duty and comply with it. It is a sad feeling to one to sense with trembling the sad fact that owing to such causes

we suffer troubles which are given to awaken us to a sense of our duty. We are pressed into these ordeals in order that we might become earnest and sincere, and search for truth in the realm of the real as well as in the realm that is not so real to us, because not so tangible, viz., the spiritual. Search for the things we crave, and learn why they are withheld, why we have not found and obtained what we desired. We have been seeking our happiness in a perverted way, we have viewed our duties through the shades of reflected glimmers from our own unsteady and doubting minds. How perplexing it is, and yet how necessary, for us to see that self has more to do with the weal or woe which we daily encounter than any other force. "But," says the dependent war-farer who has no knowledge, therefore no strength, to keep above water, and to keep the frail life-bark in which he is compelled to sail on life's busy and turbulent tide steady against the tossing waves; he says: "Is it not true that all these things that occur are fore-ordained, and are the results of law and of *causes* which hang in law immutable and natural; are we not patterns in the hands of the potter, and are we not compelled onward by a force that surrounds us against which we have no power, over which we have no control?" Yes, in your degree, my friends, this is really true; you see, you belong to those below the average development; you cannot see how these forces are related to you, and how you can become masters over them, holding them in control in accord with your royal rights. You cannot trace your own kinship as long as you are dependent in the sense these questions imply; but you are in the servant degrees, and surely swayed by the power of those whose servants you are. But arise at once in your own strength, which means the strength of the knowledge you may have gained; turn you faces toward the summit with a determination that cannot be turned or changed by every fury and conditional storm that may be thrown around you for trials and approbation. If you remain firm, and withstand temptations, then the light will come to you, and with it strength will come, so that you can advance step by step until at first you can see faint glimpses of those to whom you are the nearest kin, and then the rays of light will encircle you gradually, and by them you will be drawn into the great chain and placed in it as the link which had been missing so long. Then there will be great rejoicing, and you will gain great strength, and then you can look back and see the rocks which lie on each side of the road you have traveled. You can then see the great tunnels through which you passed, and you will laugh when you think how you had worried, prayed, and fretted about darkness and pressure when it was simply a construction

through which the road led, and if you had tried to avoid passing through it you would have been led out of the right path, or if you had attempted to climb upward in some other way, or to avoid the passage, the same obstructions would have been met with again, yet they might appear like a different incumbrance, owing, perhaps, to some differently-shaped natural conditions which cause the scenery to appear in different shades; yet it is all the same, and for the same purpose, and the pressure must be felt in order to cause the necessary impressions. There has been too much fear, too much lamenting over troubles which it seemed as though they were not needed for special unfoldments, and which seemed unjust, therefore unlawful; yet they came, and were not avoided by the force of law. Now, why does a just God tolerate such injustice to be practiced upon His frail, earthly children whom He loves with the purest, fondest love? Is this not rather strange and inconsistent? We know it has been felt and looked upon in that light; therefore, we deem it expedient to speak upon the subject. It is this, dear friends,—that when you possess in your natures attributes which are averse to goodness and purity, and you have acquired a trained morality by which you have suppressed your natural instincts from open view and action in the past, and have thus avoided their development and conversion from the impure to the pure, and it happens then that the guardians who have the care over you will work about you such conditions and elements which possess those potent forces needed to arouse your own innate forces, and thus they meet thoughtlessly, and the substance is breathed from one to the other condition that is akin to it, and thus they become mingled. It is often a slow process before the implanted germs come to be awakened to life and action; but their unfoldment being once in process, then an unexpected occurrence, or, in a moment, when the forcible conditional waves touching upon the system forces opposite to those under treatment, as spoken of, when, lo! action, forcible and fierce, is at once provoked forth. The long, silent, lifeless powers of the soul have come to life suddenly; these attributes make their manifested mark, and there is a commotion of pain and awe or of fear within, until the inbreathed force has become exhausted, and which is followed by a calm. All this is done to show to mortals their standing, also how, and in what degree, they are related to the infinite, and how much they are yet under worldly rule and subjection according to their attributes and their developments. This is the point which is sought to be attained through these labors, so that they should be seen and recognized, but it is often the case that the owner is unwilling to acknowledge his own

reality. They look quickly round for something with which to hide themselves, or by which to make excuses for self, and cannot see the causes of such effects only in other persons who may have done the counter works, because they found relative attributes akin to their own which they could work upon. A truth-loving individual, after the manifest effects of such works, will search so as to learn, and analyze their own and the corresponding conditions which caused such action, and will profit by it, and will grow better and stronger in true principles and motives, for, by being in earnest, the ill can be converted into good, and made to become beneficial instead of destructive in purpose; but a selfish, ill-disposed person makes a perverted use of such developments, and makes the knowledge thus gained a source of power by which to carry into execution feelings of malice created by this force while it was pregnant with those inbreathed vapors spoken of, and the moment or hour when birth pains were created by a positive opposite force, they caused conditional congestions which caused ill acts to be realized by those toward whom their thoughts had been unfavorably directed while those vapors were maturing for action, as above stated.

Such developments are intended for blessings, and to aid in individualization, and will prove to be such when they are viewed, met, and treated aright, but when a perverted use is made of such works which are intended only for individualization, then they prove a source of great punishment, and those who turn to ill purposes all the labors of their angel guardians always have the wrong point in view, and are willfully stubborn, opposing their own needed discipline. They would rather cause punishment to others, and thus gratify the very instincts which the angels labor so hard, so patiently, to transform so as to bring about a change for the better.

How are you related to all these forces of nature? Ask yourselves, and be candid about it. Do not think others must always yield to you, but let everyone acknowledge the wrongs they have done, and strive hard to aid the loving, patient angels in their efforts to transform those attributes of your natures that these efforts of the loving, faithful angel guardians may be crowned successfully, that they may be enabled to gain a promotion for you into higher degrees, so that you can rise out of those irregular conditions where the shades are mingled which cause so many undefinable realizations. Have you had glimpses of your future homes, foretastes of the blissful condition which is to be realized, and tokens of the love and devotion of those who are the nearest akin to you? Then why not cast under foot all those mingled conditions which created ill feelings of hatred,

and provoked forth deeds which stand forth as marks of shame upon your royal charts. Do not allow any ill thoughts to spin their webs by giving them tolerance or nutriment from your own inner storehouse, and remember ever that we are only what our purity and developments make us to be in the sight of God and His angels, not what we may seem to be or appear before the world; that has no bearing upon reality when such an appearing is but a sham, a trained condition of false practice which is in these degrees so common. Let all study and learn how they are related to the infinite, and in what degree they belong. Spiritualists should consider *this fact* with care, that all spirits who *deny* Jesus are from the prison spheres, from the regions of the unhappy, or are undeveloped spirits. In the course of an investigation of Spiritualism, and of laboring to solve these great questions, the positive qualities of the mind should necessarily be known, understood, and well considered. We are in the world for the purpose of competing with the powers of opposition the same as those people were who have lived before us. We all have our own parts to do in making the world and improving its general conditions. Therefore, we should not seek the aid of the people in worldly matters of our own only on general conditions of such tendencies as those which are for universal benefits. We are to solve these problems of infinite designs ourselves, with the aid which the angels give us, by bringing us strength and light, but we should not cast all the burden upon them, even if it were possible to do so. No, we should be willing, nay, eager, to do or act our own parts in the play according to our ability whenever we are called to appear upon the stage, whether in private or public life, even if it be through so-called troubles or pleasures, it is all the same. The meritorious point consists in the way in which we act our parts, whether it is performed in a frank, heroic manner, and in a spirit of truth and good will toward all concerned.

Now I will speak upon the subject of receiving aid from spirits at critical times. It does not matter how that spirit is related to the infinite, by or from whom the aid is given. Receive the aid with a good intention, and do not inquire whether he is a good spirit, or how he stands in degree, but always ask yourself how do I stand, or how do we stand in the presence of the Lord. How near can we draw unto our God, or how far away do our conditions and deeds keep us from Him? Now, I would say this: that, while upon worldly matters there should be no advice sought for from spirits, yet, when it is given gratuitously, it is for wise purposes, and should be heeded and carefully complied with. All advice given by spirits concerning works for universal benefits should be heeded, and followed closely,

and should be complied with as near as a mortal can comply with it, because it will be working directly according to the orders of God, and the reward will be received directly from Him, apart from all other rewards of general merits of deeds performed while on earth outside of such especial calling. When mortals follow the advice of the angels, as spoken of, they comply with God's laws in such works far above their own understanding, because they work with the angels who are commissioned and sent to perform certain works on earth, and they must have the help of mortals, so that the physical marks can be made by those mortals of such lawful works as an evidence that such commissioned labors have been received by the world, so that the marks of such labors can be made, and which helps to fill the injunctions of the law which demanded such labors to be performed upon earth. The depths of these commingled labors of angels and mortals cannot be fathomed by mortals, nor can their understanding soar to the heights thereof, and, as for the results, they are not always to be realized in the physical degrees at the time when the works are done, therefore they are viewed with indifference because mortals accept all things as mistakes or disappointments which do not meet their expectations in the natural way, and which do not bring effects or results pleasing to the natural man. Let us draw a comparison of mortals who serve in worldly positions of trust, for instance, where human lives are often endangered, and must be reached and saved if possible by their skill and devotion to their duties in office. They, when they prove faithful, are extolled as being heroic, and as being great and good when they render successful services to humanity in this way. But how is it with those who stand upon the stormy banks of the dividing coasts where the lighthouse-keepers hold the light for the mariners who are out on a voyage upon life's turbulent ocean? They encounter all the ill breezes from the two worlds which are only divided by the atmospheric curtains, and all the conflicting elements are directed upon them when they are out trying to rescue those who are about to be plunged into eternal darkness by the waves which are too strong for them to compete with. Are the keepers of such posts extolled in accord with the services they render? They receive and carry the warnings to the people of earth against such conditions. Yes, they receive them from the watchmen on Zion's mount, and bear the messages where they are sent,—messages of love, also of admonition. How often are those needed vessels endangered, and made to suffer greatly for the purpose only of rescuing others who are out in the threatening storm, and are careless as to their positions

of danger. They do not see the fatal waves which toss so furiously around them.

Who is there that has investigated closely that can give an accurate estimate of the many lives those weak but faithful servants have saved from being drowned in the great ocean of worldly opinion and strife. Mortals who are tossed to and fro by the foams of deceptive persons, and by the fancies of their own unsteady minds, would be plunged in the pool of chaotic darkness and confusion, where all atoms and conditions are mingled together, there to await a separation by evolution from that state, which can only be performed by the master-builders in the routine of the transforming marches and changes of time. How many are saved from such a woful fate by the mediums of today? How many would be there now if the services of a medium could not have been employed by the angels in accord with Heavenly issue? Yet there are some who could serve, but they are not willing to do so; and there are some also who have been rescued, and yet do not give any credit or honor to whom or where it is due. These are points which we wish to be well considered, for they all have a bearing upon the subject, that is, for all mortals to study themselves and learn their own standing, and also how they are related to one another, and also to God. Again we ask: Who can measure the powers and possibilities that are implanted in the mortal being, and who can fathom the depths of human desires and instincts? No one can, excepting those who created and instilled those qualities into the mortal composition, and they know what changes are needed, and what conditions those inert powers must be brought in contact with in order to quicken them into life, and to provoke forth the needed action. Many persons in these days work out a benefit for humanity without knowing it, and not seeming to do it. They are easily swayed by these invisible forces, and when their wills can be governed by their angel guardians, then all their innate forces can be turned into channels for the performing of useful services, even unawares to themselves. This is one degree of service, but is not in the same degree of those who labor by a special call and special employment in the Lord's vineyard in this remarkable age, in which the spirit of God is poured out truly upon all flesh, and all can partake of this heavenly diffusion, but all cannot partake so freely of the diffusions flowing from the universe center, for that part of labor special subjects have been reared and are in the line, and proceed forth from the line of those who were selected from the beginning for such labors, and they bear the marks of those rites indelibly made and placed upon each subject of that order, which

they have reared and sent forth for the reception of such diffusions from the fountain or compact.

Then, study, friends; time is fleeting, and therefore precious, and the car of progress rolls swiftly by. Awaken then to your duties, and be active, so that you may not be left behind, but by marching on keep pace with the rapid strides of progress. The investigator asks: After these laborious efforts to teach and explain conditions, what are conditions? Well, friend, they are forces, substances of your own nature, and also of all nature to which, in a natural sense, you are akin, and to which, by those subtle, potent forces, you are related. Then, why do you fear the study of conditions, and why do you try to resist the effects of causes as described, owing to your kinship to such harmful conditions? What is this noisy cry of strife? It is but an echo of co-relative life, and to shun it is to shut our natures in coward-like. We fear others might win, or that we might commit a sin; when in our own natures is the undeveloped good,—the sin.

LECTURE XIX.—(POETRY.)

FROM LIFE TO DEATH.

Only a shadow that hides from view
 The truth that life is life forever;
 Unfoldment renders old things new,
 And teaches mortals they die never.
 Only a step from cradle to grave,
 Though three-score years have been allotted,
 Then life returns to him who gave;
 With mishaps our paths are dotted.

Only the lessons of infancy learned,
 Are we called home other soils to traverse,
 What have we profited others, and earned?
 Have we worked well, or all things averse?
 Angel of recompense, how just and how pure
 From thee we receive all our deeds merit.
 Woes we create instead of endure,
 Evils we make, all the good we inherit.

Only a shadow, this grim monster, death,
 Long has it frightened the travelers below;
 Now it doth vanish, turn sobs into mirth.
 When travelers from your earth do go,

The fiat long announced at last
 In substance now is realized ;
 Sight dawneth powerful and fast,
 Truths are diffused,— are they well prized?

Only mistakes made, of scholars not rife,
 Caused all those phantoms so drear ;
 Undue exertions and misdecreed strife
 Mortals were destined to bear.
 All the effects of darkness in minds,
 All the results of men's wills,
 Explore God's decrees in substance and kinds,
 Learn, mortal, that therefrom come no ills.

Death, thou art conquered, not with the sword,
 But with the light that is shed ;
 Mortals rejoice now with one accord,
 Though your paths through earth's deserts have led.
 There in the gloom of unilluminated mind,
 Death was a monster so grim,
 View it now closely ; behold how entwined
 Earth life is with the life within.

Only transition from death to life,
 The fettered spirit has fled ;
 Progression forever, and peace now for strife,
 The works of the angel beget.
 Only an hour in the cyclical time
 Till the millennium is in full blast,
 And although this is imperfect rhyme,
 I leave with it my behest.

LECTURE XX.

"ANGEL MINISTRY AND SPIRIT LABORS ON EARTH."

We have chosen this subject to offer in its treatment a few suggestions which may serve as an index to labor and degree divisions, which must be known to mortals before Spiritualism can be called the Everlasting Gospel, and held forth as the only religion in God's universe in which all religious methods find their proper place, and shall be as blocks in a great unit, as niches in the universal temple, and as needed material, no matter of what hue and texture, to be used for the completion of the ultimate whole. Now, we would say, there are

seven degrees of supreme orders in which revelations, inspirations, and angel ministry are classed.

A revelation given by the overruling spirit by a holy force, with no spirit visible, is in the first degree, and also each revelation given by one of the spirits which compose the compact, or God-head, is in the first degree.

An inspiration must be known by its tendency, for they are given in the seven degrees only when needed, but are effected by spirits of all the various indifferent degrees, for indifferent and finite degrees are many in number, and it is in these where most works are done on earth, and should be studied well so as to place only the due worth on each inspiration according to its degree and the purpose it may contain.

Finding mortals mostly in their degrees, for which, also, labor millions of returning spirits to convince, by phenomenal facts and tests, all those who are drifting, all those who are divided in principle, all who are wonder-seekers, and all who are full of worldliness and seek aid from invisible sources so as to gain whatever their desires in such low degrees may be.

There are you rated where your hearts are; there is also your whole being. Although this will and has caused painful experiences to those devoted to God, and rated in the seven higher degrees, yet they are of the number that can rejoice and be glad, for their redemption draweth nigh. They shall be exalted by the power of God, while those who are devoted in these indifferent and lower degrees shall be compelled by invisible force to realize as facts their real standing, the conditions and company they have placed themselves in. The returning spirits all find plenty to do. The world is full of waste matter which is brought forth by these workers and cast into furnaces for consummation. All this is right. The work must be done. Many who are encumbered in these degrees ask: "How shall we receive it if these works are needed?" "They must also be right." Yes, friends, they are. It is you who are in the wrong, not these returning workers. Are not ninety of every hundred eager to receive a message which has a carnal tendency or upholds selfishness? And are not these easily captivated by a test or a phenomenal display?

A small per cent of all who live on earth are receiving with glad hearts the God's truths, and the revelations and inspirations from the higher degrees. If all mortals would unitedly agree to be taught by ministering angels, or spirits, the class would be small which could receive the word from these angels in these higher degrees. About

sixty per cent would be in the middle degrees, where all claim a degree right who are formally devoted to God, and pass before the world as good, pious people. Even those would be as scholars who had been left to exercise their powers of mind a long time, and who think they know their lessons. Before they are properly classed they are brought forth and examined, and for those who fail to reach the fixed average it will be a descension to still lower grades until there the ranks are all swelled. This work of separation and classification is being done every day despite the fact that malignant feelings work very effectual realizations upon the pure, as before these works of separation were put in motion on earth by the returning spirits. It will not last long. For all who are and have been doing and furthering impure works solid stakes are driven, and conditional walls built by these returning spirits in the lower degrees.

They may feel lofty until they reach the limit in their extravagant pursuits. Then they will realize the fact, if they do not hear the voice: "So far and no farther." "You shall now become prisoners to your desires and ill deeds,—held by condition walls, staked away from old indulgences, and wholly bereft of power to make an escape, or to cause harm or injury to others." This state will be reached by all who are and have been guilty.

Now, we would not have mortals understand that it is wrong to receive returning spirits from indifferent spheres and degrees. It is not wrong. If you are truly devoted to God, they have nothing in you, and you can learn from them, in so far as defining grade and degree differences go, and in each case, why they return.

Study the mortals whom they visit, as well as yourselves, and learn their and your own real standing. Doing that, you will soon find the key to the spiritual temple, and enter and be taught there to understand the mysteries of God, a point which is never reached by those who are fond of roaming, fond of hearing or taking in much but digesting little, and ever keeping their nerves and brain in a debilitated condition, and learn no lessons properly.

Some would ask if angel ministry is different from spirit labor because it seems divided by a line. Yes, friends, it is different.

Those who are serving God and mortals in that degree are doing no other works but to teach the word,—the truth of God,—and avoid by their presence harm and difficulties. They are, for this and similar reasons, opposed in their labors by these different workers, because they take the unwary mortals threatened with ills from the different workers.

They shield and protect them, and lead them in the right way

by teaching and infusing light, so they can see their failings, and show them the way to outgrow them, and to become stronger, so that they can bask in the sunlight these ministers bring, and walk in the right way up progression's steep hill, instead of passing through the many ordeals on side paths, where the different workers like to lead all whom they can, then subject them to the said order for committed offences.

Then, if they are sincere, they will learn their lessons, and avoid being led astray; if not, they are again surrounded and tempted to stray out into other side paths and meet with troubles, but each time different in nature and tendency, until the person thus led and affected gain a mastery over themselves and also over their invisible adversaries who drive them to judgment for misdeeds or careless acts against law and order.

Those who are visited by angel ministers, and have shared their sympathy in trials, have had their aid and powerful protection; have received the word—the truth, as it were—right from the throne of the Most High God, and still do not walk in the paved path of law and gospel, but love to listen to enticing voices, and stray off into dangerous side paths only to gratify their selfish cravings and impulses.

They are of all mortals the most willfully stubborn, and theirs is a most wicked earthly career, because they use the desired knowledge which is pure for impure worldly purposes, and their reward will be with those who are left without the gates.

Each word which is brought to earth by these appointed and anointed heavenly ministers is as manna from Heaven, and is the food the soul of man needs to heal and expand and aid in growth, and so make it a counter power for the physical body with its functions and senses. Then, if this is so, each word, though simple and meaningless before it is rightly understood, should be treasured and studied until the true meaning is seen. He who is wise will take all these sayings to heart, and ponder them well. Remember the admonition of the angel ministers is: "Treasure up each word though it may seem simple and meaningless; study it until the true meaning dawns upon you," until you are led to receive the positive proofs given by the spirit of God to your spirit intuitively, and by the laboring spirits in physical realizations, so that the testimony will be completed and firm in your minds. It will so be stated in the finite and infinite records.

Beware of being unsteady, and, in so doing, labor for a revision worse for you in the heavenly records. See by this the degree

differences and proper offices for spirit labor. There is a worldly and a heavenly record, and there are worldly and heavenly claims upon each born mortal, and all spirits and angels of light are messengers and servants of the Most High to the children of earth, only laboring in very different degrees, and in their methods opposing each other, yet doing their legal parts in accord with the commissions of their degrees.

Now, it does not necessarily mean that you should not come in contact with those who are in lower degrees, and are worked upon by such spirits who officiate in such degrees; but you must keep before you, in large letters, the motto "Truth, Love, and Justice" when you have dealings with doubtful mortals or spirits. If you adhere closely to those principles they will leave you undisturbed. They may be angry if their motives were impure, and they hoped to have you encumbered in a scheme, but they cannot harm you,—that is, these same ones could not, but others of a more advanced finite degrees can and do in such cases work upon you to try and probe you by enticements and aggravations to find if there are any deficiencies to such claims which you put forth. If you stand the trials and pass them safely, then you are numbered in the higher degrees, and you will gradually receive light and knowledge and strength from there to put beneath your feet, for time and eternity, all lower claims and annoyances from different workers and conditions.

The spiritualistic platform should contain degree rights and differences, and will in due time; but the place is not quite reached. We are only gradually nearing it, and will endeavor to prepare mortals all over earth for it, which will be learned by all who are trained to be the veteran guards in this great movement, to learn from each other what to them have been the especial instructions about forming this basis, and what they have been taught by their especial spirit instructors, and unawares the scales will fall from the eyes of all who are chosen to be foremost, and they can behold the degree lines in proper order, and see where all are classed according to their received knowledge and instructions. Then all fossils will be consumed, and a union effected which will never be rent asunder.

It must be in this great universal academy that all find room and proper teachers, and be taught their natural standing first, and the spiritual after, when the soil is prepared for such a seeding. But it cannot and will not be tolerated that those classed in the lower degrees yet have power of language and knowledge of common things in general, that they are at the head and leading, or trying to lead, those who may not have ready command of language, or not possess

worldly eloquence yet numbered in the higher or highest degrees, acquainted with God's ways and mysterious workings, how it is and has been from the beginning.

Heretofore it has been thus, and all troubles fed from such posterous labors, namely, that the worldly learned and somewhat spiritually aided have been extolled as great men and women, when really there was not or is not any greatness in them, but who in their proper places would be quite little.

And those are the most needful lessons for all such, that is, to learn their littleness, and compare it with their displayed greatness in borrowed garbs.

Those belonging in lower degrees must be taught by those in the higher, and cannot be allowed to govern or even suggest how they would have works conducted.

But they can and have a voice and a share in their proper rights belonging to their degree.

It is heavenly order.

LECTURE XXI.

"WHAT DOES SPIRITUALISM DO FOR MORTALS?"

It reveals to men's understanding all the difficult problems and questions which before this were shrouded in mystery.

It reveals to the studious how life is made up, namely, of what substances, spiritual and natural.

It reveals the creative processes of worlds, and the methods by which people and worlds are transformed.

It shows plainly that life in the preceding worlds, also the worlds, too, are real and lasting, while earth is only a temporary abode, and earth life from necessity a changing life.

There is nothing in Spiritualism which mortals should shun or be afraid of, because it is like all great things from the upper realms, —sent to change the existing forms on earth. There is much said about it which is not true, and much conceived which is not properly applied and understood. It should, therefore, receive the closest study of all persons, so that they could speak from knowledge concerning it, and not commit themselves so much by resting their conversation on frameless suppositions.

It is true there are many shades produced, for waves are being set off constantly from the conditional tides with which mortals are

agitated. But if many shades are produced they are all a demand of mortals, and are needed, and are legal in their effects. Too many turn their faces away when they realize unpleasant effects, and, to hide their inner guilt and deficiencies, they say they are disgusted and will have nothing more to do with Spiritualism. Such places, friends, are bad stopping points, for the jest will turn upon yourselves, because such are the effects in all cases,—they are the out-workings of such persons' own conditions. These can be shunned, but it only makes a larger debt, which must some time be canceled.

If you are true workers, and are searching truly after the truth, then turn from no presented shade, but learn what its mission is with you. Then only can you advance in the essential march, and learn that the promised reward for all the faithful is yours, not otherwise.

Rise above the subtle undulations which cause the fickleness and waverings of your mind and ideas.

Such works are dexterously kept up in all mortals by the workers of chaotic conglomerations, where the better faculties offer no resistance to the voiceless wires by which vapors are caused to approximate, and are adjusted to the mortal brains, and upon the functions which are the most easily beset.

Now, friends, that is not Spritualism, but is one of the existing mysteries which are revealed and explained by the so-called "Spiritualism," or by heavenly ministers, who operate on or through earthly mediums.

The studious can search and find all these things. As soon as found they become analytical, and what could be used for ill through ignorance can be used for good through knowledge.

It is not Spiritualism but the *facts* which Spiritualism reveals and explains that should be looked for, then perhaps the truth of what Spiritualism does for humanity would dawn on the minds of stupid mortals.

Some in this place have laid grave charges against Spiritualism, and expressed themselves harshly in regard to those through whom Spiritualism or angel voices find a way to manifest, and to be made audible to mortal hearing.

But, search, friends, search after facts, and you will find that it is not Spiritualism alone that is and has been doing harm. It simply peers into the mortal arena where games are played upon unwary mortals, and uncovers the schemes, and enmity has come from it, because the guilty are upheld by the very ones upon whom

they have preyed, also by others who, from their created conditions, are worked upon. But all these revelations of impure mortal transactions are not Spiritualism, but simply some of the unpleasant works it has to perform on earth in bringing these impure transactions to the surface, or to mortal view.

Spiritualism itself is *gospel*, pure and true. The world is full of scheming; Spiritualism is ushered in to arrest this unhealthy pursuit, for the will of God shall be known on earth as it is in Heaven, and shall be done on earth as in Heaven; but before this can be accomplished much battling must be done, because of the force of mortals' adverse wills.

They do not wish that the man-made works and schemes should perish before that which is truly of God. But it will perish, and the great work when once accomplished will be accredited to Spiritualism, not to Churchism.

This is a great boon, this hated Spiritualism. It does what all religions that ever have existed only succeeded in accomplishing in part. Those who are now the veteran guards, and endure much from their worldly-minded enemies, will wear the laurels in time to come.

How can mortals be so blind spiritually that they cannot behold the blessings brought to earth through this so-called Spiritualism? Each visit from the worlds beyond leaves a blessing upon earth, and upon those to whom the visit was made. You cannot be in communion with your departed friends but what some of their superior knowledge is impressed upon you, and it tends to open the mind's avenues, so that the light from above can penetrate and reveal to you your deficiencies, and to point out the duties you owe to your Creator and to mortals. Common preaching cannot do it, because the spirit is not there to do the operating works, so that the word can find an entrance into the heart and soul. Many new and needed ideas are brought each day, each hour, by these heavenly visitors, and it renders earth light and beautiful.

Mortals by endurance become endowed with the power of the spirit of those with whom they hold communion, and in that power, then, they are enabled to survey the rubbish which has gathered through misconceptions, and has settled over the germs of truth which, before this, were sown and implanted in all human souls.

Men are aroused to study by these heavenly forces. By coming in contact with the angels through communion they are prepared to receive truths which flesh and blood could not reveal nor *teach*; and then, through sincere study of these revealed truths, they arrive at the knowledge which all faiths have pictured forth.

Are there not, then, grand uses in Spiritualism? Now, friends, look rightly at these things for once. The impure, absurd, the utterly ridiculous, which unwise mortals have talked about so much is *mortalism*, if you please, not Spiritualism. The spirits have to bring such rubbish forth and expose it to view so as to cause ventilation. If it was not in mortals, and in the world, these errand spirits could have better work to do, which would please them better and mortals likewise.

Mortals have always received knowledge from on high concerning themselves and their duties in quantities suiting the demand of each age, and this knowledge was always given through mortal organisms.

Then, take angel ministry out of the programme from beginning to end, and what is left? What knowledge would there be in this world if it had not been imparted through the mediums of all the ages for the benefit of all?

Consider the man-made as much as you will, they must borrow a little of the subjects from that which is divinely given through mortal brains.

Now we are having the great long-promised spirit out-pouring, and mortals have given it the name Spiritualism, and *some* have even chosen to sneer at it, when *it* is of all the blessings God has bestowed on his earthly children the greatest. All fragmentary inspirations and revelations are now completed and given in full, and this is the reason of the rejections. Men love their own works, and, lo! they see their errors swept away, their misconceptions rectified and placed aside, and still they wish to keep them longer.

There are still a great many who hold dear the adverse idea that "ignorance is bliss," though it keeps them down to the animal level. They have nothing to do there but labor and eat, and pay penalties for their trespasses of nature's laws, in sufferings caused in such ways. How sad that there is no desire to rise and draw nigh unto God, now while the gates stand ajar.

Do not mistake the time, friends, for the gates will close again when the time marked for this spirit out-pouring is ended. It will not last always. Make good use of it while it is your time, your day of heavenly visitations.

Many say: "I see nothing in Spiritualism." "No, certainly not." You have looked at it adversely all the while. You looked on the mortal out-workings as though it were Spiritualism, and on true Spiritualism as though it were the condition of mortals. It is

quite a wrong view you have had, and when it changes you will have occasion to keep silent and study.

The spirits who are sent to minister to those on earth bring knowledge and blessings, and open up under-ground works in which mortals are engaged.

Spirits often give instructions in regard to worldly affairs if there are conditions to be subsided which are unjust, which have been thrown about and created by these so-called schemers. But you see the worst part is in mortals and their practices, not in Spiritualism, and is and must be arrested and brought to naught by the heavenly workers.

The angels do not come to at once change mortals into angels by their teachings, and by the light and truth they bring. No, but gradually the unfoldment must be made,—slow but sure is the essential march, for such is the order of true progress.

All who are willing are safely led out of earth's conditional wilderness to the blest haven of rest, where they can see clearly how all things were meant, and walk safely in the heavenly way up progression's glorious hills.

In short, modern Spiritualism furnishes the key with which can be unlocked all the mysteries of the past.

Those who obtain this key can enter the sacred vestibules and there penetrate and find the causes which provoked the effects on earth that have been mysterious to mortal view and conception.

Who is it then that can with a true voice even ask the question: "What has Spiritualism done for mortals?" Surely, all such know nothing of the nature of the things which are being transacted all around them, or they could not ask if it was not for the force which is constantly brought to earth by the returning million who minister to mortal needs now while chaos endeavors to shoot his fiery wrath, because those elements are to be changed through these natural struggles, and all the confused matter thrown back into the boiling reservoir of nature, where the melting and molding is a process of time, from thence evolving and creating therefrom again. This fury is felt somewhat on earth, and mortals are tried by it, yet they are powerfully sustained against it by the force brought from on high by the ministers and heavenly workers, or the woes could not be endured. Can the worldly wise not discern the natural revolutions and elementary changes from spirit labor? And cannot the worldly impurities be discerned and distinguished from the heavenly truths and revelations? If not, then rest not day nor night until

you learn these differences, so you will know of a certainty whereof you speak when modern Spiritualism comes in question.

So far advanced in the march of time, with history to confirm the facts of former natural changes and similar processes as that through which earth and mortals are now passing, cannot mortals behold the truth, and become awakened to their duties?

Ah, this strife of forces which seek for affinities with which to cohere and to appear changed and in better forms!

The tide of these works flows onward ever,
And all this strife can rest never,
Until all the impure is transformed.

Learn, O mortals, to use your reason, and see that true religion is a part of your being, and must have a natural growth, and must become practical or it is a sham, nothing real.

Mortals are composed of powers which, when aroused to life and action, enable them to mount summit after summit, and learn as they go that, as they make use of the good of the heavenly attributes in them, they practice a religion which is undefiled and acceptable in the sight of God. What good does a profession do when there is no inner strength developed with which to comprehend that which the lips utter? how could it be brought into practice?

A sudden change of heart is a something to which there is no basis, no substance. A psychological impression can be made on persons in revival meetings, but *that* does not change the man or woman; yet, at times the shock quickens the better faculties, and life does begin there, but it must and does grow slowly. This changing is not done at once. Spirit control explains that perfectly. Now, for instance, while a so-called medium is under the magnetic power of the operator, they may utter words of wisdom and feel the purity and throbbings of the pure bosom of the operator. How it longs to alleviate human woes, and work to have God's will known and done on earth! yet, when that ministering spirit leaves and passes on to other duties, after a time all those feelings are cast off. The person is him or herself again, and are only what they have grown and developed to be, and no more. Yet, as this control has its repetition, and a part of the pure force always remains, it does in time effect a great change of the inner and outer being.

Blessed are those who are faithful to the end. All who put a hand to the plow, let them not draw back lest they loose their reward. Also, beware of fickleness. When you have been convinced of a truth, hold fast to it, and ever hold dear those through

whom the truths, the heavenly treasures, have been sent to you by the angels. Never let new lights which may be held by friends before you dazzle your eyes or blind you to *that* light which aided you the most. When in the darkness of your minds, and wholly enveloped in the labyrinths of ills, and ill-woven conditional webs, *that true* light was always held out as given from the heavenly lighthouse above into the hand of a mortal medium. That hand should be sacred which held forth that much-needed light. That voice should be loved the most that breathed forth in words the balm of Gilead which angels brought and infused. Those lessons should always seem the grandest which revealed right and wrong to you, and whereby you were lead to study the good and evil in yourselves and others. Take all those lessons over and review them carefully. The blurs have vanished in part, and you may see the true uses of the transactions which you have not considered good.

Find, if you can, the key,
'Tis within the reach of all;
Unlock each one their inner cells;
Behold what force your bosoms swells,—
Be wise, avoid a fall.

If you were brought to judgment today, what account could you give of what Spiritualism had done for you? Ask yourselves. Sum up truthfully the things you know it did for you, and ponder upon them, and upon your duties, as a consequence of the aid received.

As for the world in general, and those people who know nothing of the power by which things are kept in motion and transformed, they cannot measure what Spiritualism does for them and the world. They have not the power developed by which to comprehend it, but are in the ratio with indifferent matter taken through the transforming processes, knowing nothing about it.

Truly, the Lord had sent forth his angels with commands and messages, and through them has called all who would hear his voice thus made audible to come and reason upon all things of common interest. But the time of these reasonings will end as said, the gates will not remain ajar longer than is necessary to do the sifting, separating, and garnering. After those days all who are now blind to what takes place will see what Spiritualism had done for mortals, and will be obliged to experience due punishment for the neglected opportunities.

JULY 30, 1881.

LECTURE XXII.

THE EMPIRE REASON.—IS IT CAPABLE AT ALL TIMES TO WHOLLY GOVERN THE MENTAL MONARCHY?

We have chosen this heading in order to open the minds of investigators to some of the most dangerous points which, in the present demonstrations of supernal as well as natural knowledge, are displayed to divert the attention and to entangle the weary pilgrims. Admitting that reason is an authorized sovereign over the mental dominion, and that he can and shall use his power in this sense, it is, then, *not* wholly capable of governing the whole monarchy, for there are parts of the superior senses and faculties that are as resistless as the ocean, and they flow wherever they will, and cannot be held in restraint and governed only by the Supreme Ruler who molded and fashioned each separate instinct in the mental construction. Therefore, *we say*, reason is dependent on a superior government under which it serves, for its dominion is in the realm of the natural senses and instincts, and the diviner faculties must be governed and supported by the power which grafted reason into the mental constitution, to be the sovereign over all the natural inclinations and senses. This, then, being a finite dominion, it is subject to and is governed by the infinite, which knowledge many of this generation set aside. Therefore the many arguments about the Godhead, as to whether God is a personal or an impersonal spirit, and whether the universe is a republic or a monarchical government. If it is a republic, then the wise can set up their reason and erect a monarchy of their own, and bring weaker vessels under their dominion; but if it be a monarchy, then there is a supreme sovereign to whom they must yield their power, and be ruled by this sovereign, and they will be permitted to rule according to the decrees of his wisdom. Even so it is with the mind. It is free to act; thought cannot be hindered, nor desires restrained, for the elements which contribute to each system are permitted to have this liberty, and expansion cannot be forced by limits; yet the limits are marked, and the liberty of the mind has a fixed depth and height, and when it falls below or leaps over the boundary lines, then the restrictions are quickly enforced by this supreme power which rules all mind as well as all matter. Therefore, the mental domain is a large portion of the great monarchy which is called the universe. Mental strength has produced *more* than the strength of muscle, and we have a universe grand and prosperous throughout, and the intelligence of the

wielding power of all mind and matter has instilled itself into all created beings, both angel and man, so that it can be truly said they are gods in wisdom, and have power according to their wisdom; yet they are subject to Him who created them thus, and imparted wisdom and power of His to all according to their strength or capacity for receiving. When reason has attained to a finer growth than it can attain to on earth, then it will be but a humble servant, although exalted among the principal organs, and would not transcend its sphere, knowing that all transcending of the marked limits would be transgression even by being subjected to the laws and rules which were violated by the act. As all mind is a part of the infinite mind, the infinite mind being a monarchical power which rules all supremely, it can be stated as a monarchy, taking the mental in this sense, as the whole intelligence of the universe.

Now we will endeavor to show the extremes reached, which, in regard to the use of reason by the different grades of mortals who all act according to reason, or else set this principal organ as being a servant of other minds aside in gentle submission. We will begin with the Christian teacher first. He cries out to His subjects: "Have faith in Jesus, trust in Him, He will do all, He will save you, and all will be well, if you can only have faith." This is a degrading, sinful declaration, for these weak-minded people do not make use of their reason at all so as to learn for themselves that the merits of another, no matter how much we may trust to him, can never be ours, or do us any good only as we may merit for ourselves something of the kind by following strictly the precepts and examples given by Jesus, the author of the Christian religion. This mental drowsiness and spiritual ease into which the majority of Christians have fallen is a fearful thing. Masses are awakened from this sleep only when the spirit, being released from the body, finds itself in a dense desert, no longer a mortal, but an inhabitant of another world, rather than a spirit, as the form is no more spiritualized than their attained spirituality has provided for them, and then there is woe and much bitter feelings toward their teachers; for they do not find themselves in Heaven, nor in the presence of Jesus, with nothing to do but to sing psalms and worship. How different is the reality! Great masses of difficulties lie before them that seem insurmountable,—labors to be performed which are hard and humiliating, and the soul is being constantly agonized and filled with remorse because they had lived a lie, and had waved the banner of religion without being useful to themselves or others, while they were thus idling their time away had depended on another to carry them safely through. As they see

this, then, they pronounce those teachings a farce, and are very bitter against it. It would be better for this class of mortals to awaken up and use their reason while on earth. Then this sad after-course would be avoided. This we state to show from whence comes the bitterness which some returning spirits proclaim in regard to the churches. It is between this class, described as the sleeping Christians, and the scientific explorer, that these extremes lie as regards the uses made of reason.

The first class mentioned do not exercise to any extent this great power of the mind, and the other chambers of the mind are dried up and musty, are not expanded nor furnished in the least, only the few narrow cells where the preponderance concerning the pursuit of business or the cares of physical life carry in and out all manner of complicated haze to form thought and conclusions. But these are parts of the brain which are of the least honor in the grand selection on the furnished chart. On this chart are all the lineaments and qualities in the constitution of man, and he can develop all the parts belonging to this large storehouse,—the mind. How large a universe each and everyone can thus create by study for him or herself, over which they may preside, depends upon their desire and true love for exploration. When this is done, it is then advisable that the devotional faculties should be highly cultivated and held in reverence, for if sublimity is more largely developed than devotion, and more revered, then self-esteem steps in as an adversary to tempt the imperial power. Reason, so highly exalted by sublimity, is made to rule all the senses, even those which do not come under its dominion, and by this the wise man is made the captive of this adversary, and led on by him into lofty exploration for a certain time, being led to talk much wisdom, and even to deny God, and to depend on his own might, thinking himself safe enough in the tower of intellect, guarded by the mighty power, reason, thus encompassing worlds with his wisdom. But, ah! a sad turn in this march tells him that he had erred, and walked in the wrong paths which should have been avoided. As soon as the labors of this adversary are done, he leaves the subject he had tempted out in the barren wilderness of troubles into which he had led him, and, in order to get out of this wilderness, he must, by sober and hard study, learn the way; he must retreat and climb anew, and walk in the only progressive pathway. These cases mark the extremes, as you can well see, and they are very hard to amend.

Reason is given to man to exercise and cultivate carefully, but all the faculties of the mind cannot be wholly and safely intrusted to the control of reason. Reason can only rule wholly over the natural

faculties so far as his domain goes, but that even does not extend as far as men generally suppose. All men and women are spirits while on earth the same as when they have been transplanted into succeeding worlds, the body only is composed differently, and that which we term the natural are the faculties belonging to the body, and over these reason can exert its rule. The divine faculties of the spirit are governed by an attending guardian angel. This spirit, attending thus, the spirit that is sent forth upon an earthly journey, should be always heeded, and its appeals to the conscience, which is either testimony with or against our spirit, should at all times be recognized, and then reason shall by no means be set aside. No, it then becomes one of the divine faculties, but in mortals it has only a coarser growth. The council of reason and the dictates of the spirit should be compared at such times as that of the weighing and deciding of questions; the mind should be calm, the heart beat true, and the only desire should be for truth to reveal itself, and that justice should decide the question. In doing this you will not be subjected to any bonds, but are free to journey onward; but remember that, in order to walk safely, you must walk confidently; put a careful confidence in your attending spirit guardian, and be cautious that reason does not betray you into an adversary's witty interposition. Therefore, such being the facts, it is plain that reason cannot govern alone, nor can it be left at liberty; but it can, if aided by the spirit's voice or conscience, preside over the actions which are the results of the mind, but not independent of this, because there are classifications of the mental faculties which must have their own rights, and these rights must be learned, because the causes are higher than the effects, and for all causes we must have effects, or expansion and development would be impossible. Creating energy would not be crowned in its efforts to promote creation's extension and prosperity as well as to illumine the intellects. The subtle laws by which causes are fixed, and in which they hang, are known only to the world-builders, and to the managers of the conditional stage. This being a fact, how can any man say: "We defy God or divine authority? We will accept or reject whatever may be issued, according to the conclusions at which our own reason may arrive." Now, let us see the infallibility of the reason of man when it comes to the discerning and deciding upon supernal wisdom, and questions anything which embraces the past and future as well as the present. For an explanation, we will select a party, and take them out on an exploring expedition. We will take three material scientists, three infidels, three rational scientists, three moralists, three religionists, and, lastly, three Spiritualists. Now, we have a

party of eighteen, who are patterns after which many follow. All start with one and the same purpose, viz., to explore the mysterious things of nature, also to penetrate through and beyond the veil of the border land as far as possible. We shall only traverse a small space of ground, which to the explorer seems a great distance, until we are compelled to stop, for before them is a mine right in the road of progress, and all must explore this mine before they can go further. There are many entrances to it, and all exploring travelers are attracted according to the desire which first led them to explore. There are also very many attendants or guides ready, of every degree or shade, to respond to the wishes of the explorers, and all make choice of the one they prefer. The material scientists wish for the giant Reason to walk at their right hand, and one of Self-Esteem to the left. Thus armed, they enter and descend a stairway, and begin at once to bring all unusual objects which are met with in the mineral, vegetable, and animal kingdoms under the criticism of their wisdom. They study hard, and link the parcels together according to the gigantic decision of their right-hand attendant, Reason, and then, being exalted as gods by their left-hand attendant, Self-Esteem, they retreat for a season to report to the rest of mankind the result of their explorations; and then they start again anew, and penetrate into other cells in the mine, in the directions of the ether and atmospheric divisions, which extend upwards. There they make some discoveries more wonderful than the first, because higher in the cast, and which act as the developing factors of matter. This being solved according to their wisdom, and decided according to their reason, then they think they know it all, that they have learned the secret of the universe, and have found the key to creation's wonderful story. But the worldly wisdom will turn to folly, for no explorer can thus find the hidden pathway that leads to true wisdom, so as to learn of a truth any of the mysteries of the universe.

Matter of itself produces nothing, nor did ever. True evolutions seem natural, yet they are the effects of wisdom and skill, and life and spirit must be instilled into all atoms or there would be no development possible. Hence the power that does this is supreme over all. We will now attend to the infidels, and see what guides they will choose. They have been hesitating for some time, but finally concluded to choose an attendant armed with the webs of flesh, such as might be secured by money, a position bought with money, and a luxurious outfit for a journey. All these are shown around this attendant, symbolical of his degree, and of the regions into which he would lead them. They follow him over the wide

steps out into the green fields and forests, and they listen to the voice of their attendant as he utters blasphemy against God; and as he leads his willing followers on into difficulties and troubles, he pronounces the works of God as conflicting with each other. A sad adventure takes place as they travel on, for all at once they find themselves in the midst of a turbulent ocean; being tossed about by the wild waves, and without rudder or compass to aid them in their course, they are left to their fate, having been forsaken by their brilliant attendant, who had broken over the boundary lines of law and gospel, and their cast, not admitting of two sides to the question, therefore only one has been spoken of. The next party is the rational scientists, who have weighed the possibilities of their explorations, have chosen one who bears the title of "Love of the Wonderful" for their right-hand guide, for their left hand they have chosen Dignity and Criticism. They start out cautiously, weighing well all that occurs, or is shown to them by their right-hand guide, who marks it all as wonderful as he endeavors to open their understanding. Then Dignity brings in Criticism to aid in solving the marvels which have been found by the explorers, and which they are uncertain from whence to trace them, whether to base their being and origin on a rational basis or not; but after a laborious research they retreat without advancing into other parts of the mine. They ponder and weigh all parts and particles, and at last conclude that, according to their views, all can be safely based on rational science. This class of persons are not very far advanced in the scale of existence, as they will find, for not one superior attribute contributes an exalted thought to their sum of ideas. They are nothing but hollow, floating bubbles, and as such we will leave them. The next party in question is the moralists. These, desiring to make a characteristic impression upon other traveling explorers, have carefully counseled together as to whom they should choose for their guides, and have finally concluded to place Justice for their right-hand guide, and strict observance of conduct for the left hand; and thus they proceed, waving an emblem of philanthropy, and seeking for such knowledge as will benefit their fellow brothers when the results of their explorations are received by them. They do not seek for the ore and the shrub, or the origin of animals, from which to form links in the chain, yet they look all this over so as to compose useful maxims; finally, they conclude that the moral which should be lived up to is this: that the sacred temple of the inner being should be purified and paved, so as to bring it in order for the higher laws to act therein, to mold and fashion its finer parts, so that this temple can be made into a fit and lovely residence for the

spirit of God, who, when residing there, will bring all His attributes and principles and impart them to this inner being, that they may become a part of it. This party, then, are pursuing a fair course, and unless self-esteem should overtake and cause them to fall, they can proceed and explore the other parts of the mine successfully. But we must leave them now, and see what the religionists are doing. We will take the religious teachers now, but they have not started yet into the mine; we find them just outside, with sober faces, saying: "‘Liberty to Explorers.’ This is the name of the mine. How perplexing this is, that there are no finger-boards with positive directions to tell us which path leads to Zion and which to Hell or Gehenna? The entrances are so nearly alike, who can tell where benefit can be derived, or where dangers may be encountered by venturing in such explorations?" They have their text-books, and one concludes to keep it in his right hand while he sees a figure approaching towards his left, and which he fears to be Satan, but it is only a mocking figure bearing the name of Coward. He starts alone, for religious heads in this present age are so divided in opinions. His explorations are narrow-minded, and of little or no value. He retreats and ponders on the shadows until he is called to meet reality. The next one says: "I shall go alone, too. I will take Jesus for my right-hand guide and counselor also, and whatever is attracted to my left hand I will combat with." He is less fearful, and, therefore, travels on further and further, and discovers many things sublime in design, and which would be of great value to his fellow men; yet, on his retreat, he conceals the results of his explorations in his own bosom, and ponders upon them, and the world is not benefited any because he does not make his discoveries known, therefore he cannot reap any reward for all his labors. The third one has been out with an attendant called Curiosity, but has returned to the entrance, sincerely pondering over the possibilities and responsibilities. He sighs, and says: "A man is a humbug if he teaches one thing when he is convinced of another. What shall I do? Who shall I choose to guide me in these seemingly dangerous explorations? I will place Integrity for my right-hand guide and Uprightness to my left, if they will serve." They bow, and willingly attend. He goes forth, and his labors are crowned with success. Alas, he did not find the real gems of truth, only the fragments, and while laboring to bring these fragments together, to harmonize them, he is called from earth, and has much to regret about his unfinished labors. Now we must look for and attend to the Spiritualists. The first is roaming around the outside of this great

vestibule. He questions the guards stationed there and the errand boys about the many curious things that are reported about the inhabitants beyond this mine which stands here, forming a boundary line between what mortals call the visible and invisible worlds. He does not care to enter in or to acquire substantial lessons; it looks too difficult, so he does not select a guide, but idles away his time in search of curiosities until he is removed over the boundary line to the spirit world, not in the least prepared to meet the new life there. The second one has studied harder, but concludes that of all the attendants none are so gigantic and mightily arrayed as Reason; therefore, he summons him for his guide on one side, and Chaotic Mystery for an attendant on the other side. Thus prepared, he goes forth to explore, and searches for all the occult forces by which to bring under the power of his domain many subtle and mysterious things, and to master these studies he invests and exerts his mind and energies, and improves not the better qualities of mind, but makes them subservient to the above-named qualities. Such explorers are delusions, and entangle many persons in their subtle webs, and their explorations, although they expand the intellect, are not beneficial only in one sense, and that is, that it causes them to feel the more remorse when they see where they erred; yet when this is overcome they can speedily progress, for they know how to avoid these dangers, having passed through these crucibles. Now we will speak of the third, and last, of our group. He is a man of broad and noble brow, intent on solving the mysteries of the continued life. He starts forth with Justice as his right-hand guide, and the Gospel at his left hand. He says: "Whatever is just is true; therefore, Justice shall inspect that with which I meet, and Gospel will prove its truth; if it be true it will stand, and will be rendered brighter by being inspected, and will illumine earth's sons and daughters, and if there should be aught that is incorrect or untrue, let it be judged and set aside." He goes forth with firm resolutions, he ascends the stairway of the vestibule, he culls from flowers and leaves, from brook and meadow, the lessons of transformation and of renewed life in new spheres of existence. Step by step he advances towards the border land, where the kind angels gently draw aside the veil and give him positive proof of that which composed the chief aim of his explorations. They reveal to him many grand things and many new ideas, and with these he returns and heralds the glad tidings of this great joy to his fellow men. Of all our company of explorers he has been the most blessed, for his labors have been useful for both time and eternity. Therefore we see that it is not beneficial to accumulate so much earthly

wisdom; that it is useless, and also that it is imposing upon the rights of self-hood not to study and cultivate the powers given, or to not make use of the greatest power of the mind, reason, which is great in its proper place or sphere, but it is not well or right to transcend that sphere. The extremes into which the different classes or grades of people have been led should be at once liberated. Consider that human actions on earth are nothing more than a great role of constantly displayed extremes, which fact scholars as well as fools should study and amend.

LECTURE XXIII.

DO WE NEED A NEW RELIGION?

This is the question often asked in a mood of petty sarcasm by those who are the leaders and teachers in the established religious branches. They claim that all prophecy has ceased, and all inspiration likewise, and that the works which the man Jesus did, who came to fulfill that part, or rather those parts, of the law which pertained to Himself personally, and that He did the works which He was obligated to do, in order to fill that part, and this being done nothing more is needed, but a confession of a blind faith; for they do not walk in His foot-steps, neither do they follow His precepts or examples. Then, do we not need something that will arouse the drowsy minds to action, and show to them their duties which they are neglecting? The earth moves onward ever,—its regulating and advancing courses are fixed and immutable. Monotony, or standing still, cannot be tolerated. Onward ever is the stern command. Then, how could the mortals who people the earth stand still, since all this labor is being done but for their good, by which to elevate and transform them from the crude and low to the elevated and exalted in form and wisdom? Mental training calls for the most persevering and ever active creative energy. Worlds were created by wisdom; and herbs, fruits, and trees were called forth by the power of will and labor; animals, vegetables, and all which creation can be made to yield by or through this wisdom displayed; and yet this great labor is nothing to be compared with the *mental training* of the children of earth, and their constant transformation, until they can attain to such degrees of perfection where they can behold the expansion of this great wisdom, and understand this mighty labor

which was performed for their good. Then, in view of all this, do we not, or does not the people of the world, need a new religion, since that which is now the practical code does not fill or answer the mental demand, for it does not keep time or pace with nature's own laws of transforming advancements? The intellectual among mankind average a consistent weight with all these regulations, but the masses fall far below their assigned level, and this cannot be so tolerated, for the law of the universe is the law of progress. We need a change of ideas, if not a new religion, for there are no diversities in the true religious principles. They are the same now as they have always been and shall ever be, but the many branches and wild shoots which have grown from the great parent tree must be trimmed away; and the world must become united upon the necessity for a great renovation of these irregular accumulations of misconceived and misapplied ideas which were implanted in mental soil, as infallible truths, while they were only reflections and imitations fore-shadowing truths in a fragmentary manner, and these fragments need now to be gathered. Now is the time for the harvesting of this great mental plowing, tilling, and seeding, which during this eternity has been done. The angels are now sent to gather the wheat, and to burn the tares. The tares were to be tolerated to grow with the wheat until this, the harvest time, according to our reckoning, should come, for otherwise both the good and the bad would have been destroyed. Now, since the earthly ministers cannot do this work, nor can mortals alone engage successfully in this labor, angels become the servants and ministers who are doing this work according to command, and the people can work with them if they are willing, each one to do the part to which, or for which, they are adapted without any selfish aims, and without desire for honor, for all honor is due only to and belongs to God. Angels and men at the best do that which they can, and which it is their duty to do; but there are more who neglect their duties than there are that comply with or perform them. Every child of earth has obligations or duties with which to comply according to their mental power, and no one can be excused for making a wrong use of their talents, for they are God-given, and are intended to be used for His honor and glory. Is the religious practice—which is now the established but the well worn-out code—is it working out the salvation of men and the glory of God? Nay, verily, I say, far from it. It is all a mere mockery, an idle show, a farce. For, how many are there worshipping in spirit and truth; and how many worship at the shrine of Mammon, and go for the purpose only of seeing and being seen? The fine feathers

are looked at more than the heart and principles, therefore, the king-bird and the fowls shall pursue them; for they have made common those things which were, or are, sacred. They shall learn from whence they have departed, and that they stand greatly in need of strength from Heaven for their deliverance, that is, new revelations, or a new religion.

LECTURE XXIV.

OUR UNIVERSE.

There are many conjectures in the minds of the studious on earth about the statements of old times, which formed the basis for the religious builders, as well as for the moral training. The first question is concerning the universe and of all therein. Some think the universe limited and like a ring, and all things inside this ring, and God the creator and ruler thereof. How is it, then, that we read of beasts of opposition in the Revelations, and are told that these visions were given to show what would come to pass in the last times of our eternity, that they should be testimony to revealments to be made at the time when these visions should have their physical fulfillment on earth? To these questions we answer that our universe was not a consolidated kingdom in the beginning of this eternity, from which you have the imperfect records of the origin of man created in the image of God. If the universe came, therefore, not supremely under the rule of wisdom divine, and the force of the mind called the infinite mind of wisdom, the chaotic regions were distinct and separate, and was the kingdom of the beasts of natural power, the wise who were an outgrowth of and from the natural evolutions of the degrees of the natural species, and over these ruled the compact arch-type of natural wisdom. In the infinite kingdom it was, however, agreed upon that divine wisdom should suggest and enact laws by which, through force of action, matter could be made to cohere to mind; that matter could be made useful in company with mind, and be made the servile power for mind, and thus become divine, as in process of time by the law of regeneration matter should be sanctified and become divine and pure, and then the consolidation should take place, for then natural opposition would not be further needed or of any use. As matter, by the action of mind upon it, is made in its forms typical of heavenly and divine things,

they become divine and directly under supreme rule. The more gross material there is about mortals or natural productions the farther away they are from the Creator, God, and objects are farther back in the gradation of the refining degrees.

The divine mind is embodied in all matter by its action upon it ; therefore, all comes under one government only as these works are accomplished, and are and can be revealed understandingly to the races of earth. Mind had its perfect embodiment in matter when matter was thereby acted upon, and mortals were supported from the natural soil and in the attributes of deity. Then earth was worked upon powerfully in order to be made to yield that which this nature of these mortals needed the most. And *this* work has been kept in continued action in the transformatory changes and processes, through which all things natural, yes, all matter, passes, and mortals are the effects in part, while the powerful action upon the inward, being born of God, does its work of regeneration, and so these natural and divine works go hand in hand. We have in the advanced worlds which are immortal and everlasting *millions* of beings who are not airy beings of unfathomed wisdom, as were the archangels who dwelt in the upper realms before this new labor commenced. Nay, they are now tangible, have solid forms composed of matter, which is purified and sanctified, and in this state they are able to enjoy the fruits of their labors forever, and can exert themselves according to their desires. The lawful contract was that there should be a consolidation, and the universe become a united kingdom, when the object of the laws was reached, and the contemplated works finished. Then the universal rule should be given to the author and enactor of our universe laws, that Jesus the Christ is the angel of the covenant, the author and enactor of *these laws*. He is known to all Christians, and to all nations to whom the gospel of grace has been preached, and the time has come for Him to assume rule in His kingdom.

The Great Designer has well earned the prize
For which He labored, as both man and God ;
And wisely He will other plans devise,
And put aside the long-used iron rod.
Man shall be blessed on earth with Eden's bliss,
And from the world above be governed here in this.

LECTURE XXV.

WHAT IS GOD?

God is spirit. *All the mind, the intelligence*, which is centered in one body is called God. It constantly goes out and comes in, namely, this mind force. Hence, all life lives in God, all mind is *of God*. All wisdom is derived from that fountain, and all angels and mortals have a share in it, and are partakers of the joys which are created, and the wealth that is procured by *this* force of mind, and substances called matter and materials. No one is good, perfectly good, but God. God can be comprehended only in accord with the God-power in angels, spirits, or mortals. Angels are of various grades, and so are spirits and mortals. You need not think that your departed friends are all angels, neither are they demons. There are many gulfs of undeveloped matter between these grades, through which they must first pass before they can grow strong, and become purified. Remember, God *is* and can be comprehended only in accord with the self-developed God-powers, and all beings who have a true conception of God have it in a corresponding degree to their developed attributes which *are* of God. Hence, those who say that God cannot be comprehended give evidence that they do not walk in that light which is constantly going out from God, for in that light He can be understood, as said. But taken as a whole, God cannot be fully comprehended by any one *mortal spirit* or *angel*, because it would not be lawful, as this *comprehension* is a property of the universe in which all beings have an interest and *share*. No one alone can understand it all, no more than they can make it all their own, yet each can truly comprehend their part, also the whole, as viewed through the universal telescope. Neither can the whole of God's wisdom be comprehended, not even by the highest seraph or archangel, much less angels, *spirits*, or *mortals*. Hence, mortals should try to comprehend God in accord with their own strength of the divine attributes within them, and as they thus turn to themselves, to the God within them, they come closer in proximity to that life-emanation from this central intelligence, and through its effects upon them they become stronger, and the shades and all the misconceptions vanish as the brighter heavenly light comes in rapport and penetrates the mind and soul. Thus, summit after summit is reached in this grand essential march, and at each successive stage God is more clearly comprehended, and the issues from Him are correctly received.

Oh, how grand is this reality when all the different degrees are passed! then, truly, all paths will be pleasant, and all methods used for further development will be peaceful, and afford pleasure instead of pain. Strive hard for your ascension out of the different degrees and conditions, one and all, for you must pass through them either as a mortal or spirit, for not one jot of law can be changed or omitted.

LECTURE XXVI.

THE CHRIST OF THE AGE.

He had His birth amid walls of obstruction,
Which from the breath of mortals had been reared:
And in His infancy He gave instructions
On things in general, to make clear the road
For a riper age, when manhood would arrive,
And till, perforce, men were involved in strife:
Then He, the Christ of God, with power and might,
Shall smite all rebels, and conquer in the fight.

Who is the Christ of this age? Is it a person? if so, is it another man or woman sent by God to meet the demands of the age, sent for the same in purpose if not the same in method, for a physical appearance, as Jesus was, the Christ of God, sent to fill His earthly career in the middle age? Many others have been sent thus, each one to fill a different purpose of design, thus to be active in different avocations, and were supported from different sources of spirit power from whence they came, and their mission was to make known the truths and works of God upon earth. The Christ of this age is truth, imparted from the Christ-Heavens, and as Jesus was born in a manger in humility when he filled his mission in the middle age, and was operated upon by the Christ of God, the great principle of the all-pervading truth, so are the truths which are now being given by Him as the Christ of God given by operating upon a mortal. They were lodged in an undeveloped mentality, amidst adversity and humility, and amid serious obstacles, but the infancy is past, and the child born as a savior for mankind in this critical age is growing towards manhood, and will then accomplish the works designed. Now understand this, when we say the Christ of God of this or any other age, we do not mean a person, yet there is, and must be, a person connected with the Christ principles and power, or the physical enactments of such works would be impossible, but the

over-ruling and controlling Christ of such enacted works upon earth is to be viewed as law and gospel, as light, life, and power. This force, as much of it as is needed by which to fill such works of design, is centered upon a person who has been reared and prepared to receive these well-directed inspirations from the Christ-Heavens.

These persons, as a rule, are incarnate in the flesh, having been, previous to their birth, prepared in *that sphere by that power* for such work.

Their earth life is often divided into different parts, as it were, so as to undergo changes for spheric as well as for infinite purposes.

When their course is thus marked, they are then placed under finite power until all the spheric works which are marked for them are first accomplished, and by which they outgrow the inherited natural ills, and to cast off the force for common humanity in such conditions and degrees in which they were treated and led through, and by this benefits are achieved for all; and these works may cast different hues, and cause the person led thus to appear guilty of faults in many ways, according to mortal observation and judgment, because they do not know these purposes, nor do not understand the ways of God by which He leads His erring earthly children nearer to Him. But when the time arrives which is marked for them, in which the higher faculties only are worked upon by that power from the Christ-Heavens, then a change is wrought, and that power, operating and compelling forth to physical view and understanding infinite truths, will accomplish the work, although it may be amidst difficulties.

When we speak of the Christ-Heavens we do not mean a locality, but we mean a concentrated power of all truth, as it is, and was, and shall ever be, and which is prepared from the universal issues by wise councils, and sent forth by them so as to answer the demands of the age in accordance with the law of unfoldment and general progression.

Jesus was the Christ of the middle age, but the truths which He received were from the Christ-Heavens. The words he spoke were not His, but the Father's who had sent Him; but now, in this age, it is He Himself at work in spirit upon a mortal organism, and thus He declares truths from the Christ-Heavens. It is done in the same way even as He had been worked upon when He was in the flesh. The world is passing through a crisis, and all the forces, both natural and mental, have become aroused perforce, and are in commotion, hence the Christ of the age must subside this commotion.

The ebb and flow of the forces which support the mental powers

of mortals are observed carefully by those who are the chief actors in causing the desired subsidence as before stated, but it can be done only at a set time; for when the world-tide is swelling, and is while in that foaming state compelled to set off the waves which are necessary for the agitation of the people, and to permeate all conditions, it is, then, no object to subside such turbulent agitations.

Nay, they have their own given time, and when these forces, wielded by divine power, cause men to see their errors and adverse ambitions, then a decline will be caused, and men's desires will ebb; and then the impure from the pure sustaining forces will be separated, and all the impure and turbulent conditions will be subsided, and then mankind will find themselves a strata higher in existence. Then they will be led to see that these struggles were necessary in order to abstract the crude and animal nature, and to let the superior forces and emanations mingle with the heavenly emanations, and with the forces from the upper mind realm, and that this great work naturally caused these conditions in order to cause a separation and subsidence, as before spoken of.

All the impure will be cast back into nature's reservoir, and all the people who survive this crisis will be purer after this is experienced.

Then they will be enabled to understand the truths given them from above, and all can, in a measure, receive the Christ of God, and all shall know that He was born anew in accordance with the necessities of the people; yes, born to be a saving power, a heavenly force, to raise mortals out of strife into spiritual freedom, and out of ignorance into mental illumination.

PART SECOND.

A CHRISTMAS GREETING AND AN ADMONITION.

The voice of God is being made audible through His ministering spirits at this time, in this age, to a greatly multiplied number of mortals, to what it was on that eventful eve when Jesus was born in Bethlehem as a Saviour of the world, in the capacity of the Christ of God. There were then but a few shepherds who heard the song of the angels, and the glad tidings so loudly proclaimed: "Peace on earth, and good will toward all men."

The same message is now brought again by angels, and the sound of their voices fills all nature, because a child is born again for mortals who has many names, and who is the savior of the age; but this child is to be looked at very differently, for the works marked

are very unlike to what those were in the middle age that were marked for Jesus to fill upon earth. There are, in this age, mystical revelations to be made, and mystical problems that need to be demonstrated, and a general rectifying is the demand of the age; hence it is the work of the Christ of this age to do this, but as there are various parts of work to do which emanate from different sources, and there are different parts of law that have met their stated culminations upon earth, hence the work is to be done by different and separate workers who, unknowingly, form a unit and combine these forces within themselves, and who are worked upon by the powers having these different works to do upon earth at this time. There is, and must be, a reproduction of all the works that have ever been done upon earth in this eternity by spirit power, working upon and through mortal organisms, hence, these many works comprise this Child of many names, and yet there is one name above all the others, one part of work into which all other works must merge in due time, because the various deviations are only practiced in the mortal realm, for mortals can be only thus worked upon, but in the summing up all must be brought within the limits as the plan calls for. Hail Christmas, all ye who dwell upon the earth's surface, with great joy! for unto you a child is born who has already brought, and is yet bringing, many gifts to those upon earth. All are permitted to bask in immortal sunlight. The Christ-power will fill the air at this event, which is kept in commemoration of the Christ of the middle age; and all are permitted to partake of it, even as they are prepared spiritually to receive the truths, thus strength from the Rock of Ages, which is cleft anew for mortal benefit, yes, for their salvation from the many impending perils. But, are the people of the world ready to receive this? Nay, they are not. They look for and crave worldly pomp; if it is not granted them, they will not be merry, though all the heavenly gifts were bestowed upon them; hence, the strong testimony is that they worship at Mammon's shrine, and appreciate only the things of the world?

The people of this age, taken as a whole, will not accept the Christ of the age; hence, why is it that they keep a day in commemoration of the humble but mighty Jesus, who came to bring gifts and blessings to the people?

They have departed from the true faith, they look for and enjoy physical gifts and pleasures, and through this practice they have lost the spiritual gifts because worldliness and style are valued the most. But, all this being true, and the evidence of it abounds in the world, yet we would breathe an admonition to the erring, wayward wan-

derers upon earth. We say: "Look aloft! and behold the works of the times; they declare unto you the fulfillment of the fore-shadowed prophecies in regard to the second coming of Christ, when He, with His saints and angels, should reap the earth, and bring all, both mortals and spirits, to judgment.

It is sad, indeed, to behold that these works are being now, and have been, transacted under the sun, and yet the people, seeing, do not perceive, and, hearing, do not understand that they also fill the measure of the Jews, and of all the former nations, among whom prophets and saviors have been sent as servants in different capacities to administer to the needs of mortals, and to thus sustain the religious nature of man.

But there has been much rubbish collected by way of the speculations of the mind upon that which was brought or sent from above; hence the Christ of this age works in the elements, and in conditions, and upon the brains of all mortals. He does this in His universal office as an all-pervading force; but many other works also are being performed in the physical realm by this force being concentrated upon a person, as before stated, and by working upon a prepared organism. These obstacles to the religious unfoldment and growth of the divine in man must be removed, though we confess it is much enjoyed by the now Christianized Christians, and for these reasons the world is compelled to pass through a crisis, in order to cause a separation and subsidence; and in order to acquire a sufficient heavenly force in the mortal world, by which this change could be effected, the Christ of this age was born. He brought, as was said before, many gifts unto men, even more than the Christ of the middle age did.

Why do they not hail the Christ of God with great joy? Why do not mortals bid the heavenly messengers welcome? Why do they not recognize the time of their visitation from on high? but instead of this they turn rebels against God, and the enactments of His truths upon earth, and as the crisis draws nearer men will be compelled perforce to accept or reject the Christ of this age. They will cry as did the Jews: "Away, away with Him, crucify Him! we will cling to the letter and to our worldly pomp and power; away with so dangerous a power and force that might break and destroy our idols, and the walls of the Church, like the fences of the pasture fields, so that the sheep that support us with their wool can stray off from our folds." But remember, O mortals, that all this was known long ere the time came for God's power to be made manifest anew upon earth.

Oh, the debts which the Gentile nations have incurred from the much preaching about the wickedness of the Jews.

All that preaching is now made a farce, acted out by the Gentile preachers, for they commit and encourage the same sin, yes, even greater; for now it is not the body of any person that is to be brought in question, and physically crucified, thus to be made a sacrifice as in the middle age.

No! These outcries are made against the Holy Spirit, and, therefore, these sins, thus committed, are unpardonable sins. On this Christmas Eve, 1881, the heavenly King will march through airic space, a mighty army on his right and left, accompanied by heavenly choirs. All who come en rapport with that spirit force and power will feel, see, hear, and know that Christ has come, and as he thus passes through mortal atmospheres, He will change the elements, and distribute gifts.

All who are ready, they shall receive,
 All who abide in God, hear and believe;
 All who are Satan's worshipers, rebel;
 All are compelled their standing thus to tell.
 Rejoice, all who are faithful,
 For this power is your protection
 In the struggles which are coming,
 For there will be strange eruptions.

LECTURE XXVII.

"GOD'S MILLS GRIND SLOWLY BUT SURELY."

The universe mills through which all particles of mind and matter are constantly ground for refinement, and for the molding of one form and shape into another, are gigantic in their wonderful constructions. They are reared by the wisdom and will power of the master-builders of the universe. Immutable law is the main force which keeps them in motion.

Let us, as viewed in this sense, compare law to the steam power. The master-builders who make the mills oversee them, keep them in order and in motion, though they employ many workmen to perform all parts of labor. They have plenty to do to keep these mills in order, and also to have in season all things ground through so as to meet the demands for universal prosperity and refinement.

The casual observer says : "How is it that even the works of God conflict? He rears or builds to break down, and breathes His spirit into clay to create creatures to let them suffer awhile all manner of pain, and then be swept from earth by storms, fires, and disasters. We do not see the goodness of a kind parent in this. We would like to see an omnipotent God display His sovereignty in a more gracious manner, and let all His creatures enjoy the fat of the earth, and live in pleasure and freedom from pain and poverty's heavy rule." Such and many more complaints like these arise from the earth constantly, like a stench, and fall back like iron balls upon mortals.

What are these patterns of mortals in the potter's hands? Has not He who molds them, and all which they crave of these earthly things, a right to act according to His wisdom and pleasure towards His own? How can their finite conceptions enable them to behold the ways of God in His works? And since they cannot see nor comprehend, why not rest assured and be confident that all which is must be, and all which is to come cannot be hindered by any power on earth, nor by any principalities of the different spheres.

The grinding goes on, there is no stand still; and, in order to refine and transform, the changes must be, so that at the end of every passing cycle of universal time all things will be found good, and every task be completed according to law and the ultimate plan. And there are none that will be wronged, and none that will not behold and know that perfection of being and happiness can only be attained by being ground over and reconstructed again and again.

The law of recompense is just, and does not miss one of the many who enjoy life in all the worlds. All have justly meted out to them what their deeds merit. Even suffering is rewarded. Nothing escapes the all-surveying eyes, or escapes just compensation. It may not be in one sphere, as the whole labor performed belongs to one power, and many work as in principalities, agents, and servants.

It comes to pass that there are conditions bearing upon an individual, or upon many, in various ways which extend to all the differently authorized or installed rulers, and these have no right to acquit or compensate such individuals according to their given power. These persons must bear with seeming injustice until supreme rule decides their compensation for them.

All such are ground through the mills often. Their deeds and desires are ground; even their breath is gathered in the conditions which it weaves, and is ground over. And not being able by their own understanding to analyze this grinding process, it is viewed as

being troubles inflicted, or as realized misery of some sort or other, which they wish would cease, and that they were free. They do not know what they desire, and pray adversely to their own good. Were it to be granted, they would see their folly then, when it would require an eternity to amend it, for theirs is a special career, and compensation will come when the *last* task is done, and all particles belonging to such individuals are rendered superfine and pure in order that they may stand as models and lights by the side of the master-builders who have thus perfected them by their skill and wisdom.

We cannot explain the processes of grinding matter and mortals over and over again so as to render all just as it was planned beforehand that it must be so. Now, for instance, angels and archangels who have ever existed in spirit, but are in that state impersonal beings, having no tangible body or molded form, because the tissues of their being are purity and wisdom, which, without an association with matter, could not obtain a *tangible form*, which needs the tissues to be gathered from all that the universe produces in the matter grades, from which are molded and fashioned the bodies, and then they are transformed and purified from the lowest to the highest degrees.

Now, in the beginning of this present eternity's labor, there were many cherubs, seraphs, angels, and archangels who engaged in the work, as parts were given them to perform, in order to obtain tangible forms, and by their being deposited into matter at different times, they could accomplish universal purposes at each time. They are ground over to take upon themselves different forms, according to the part which they have to play in whatever form it demands, not that it should always be pleasing to the physical part or senses, nor was it the universal design, but the masters controlling these works see to it that the lawful design is accomplished, so that a universal benefit can be derived from each course, for only thus could they accomplish their great work in the required time, and have it pronounced well and good in the end.

It required six thousand years, or six cycles, to evolve from nature's reservoir the particles necessary to station this youngest planet, earth, and divide the parcels so that the waters were stationed in their beds, and the dry land formed for vegetation to grow, and to separate the animal-life forces, and the substances which build and nourish sufficiently, to cause animal distinction, and create the different species, which, as a rule, serve to show the many different kinds of matter needed to compose all, to make use of all the vapors, ethers, and atoms which are required to draw from, so as to make up the physical composition of men and women, or their earth form. It

took six cycles to prepare, wherefore the plan was so formed and founded in law that another six cycles, or six thousand years, should complete it. The work has been executed in masterly style. The labor has far exceeded the expectations, and, although it seems that the universal mills turn slowly, yet they are sure in the accomplishment of their work, and all is well ground and purified, and the results wrought from chaos are the most wonderful and pleasing.

I should have stated that the sun which lights the present earth was obtained from the sun belonging to the planet Venus, and that it has attained to such a magnitude of power that it can throw off and to again gather, so as to be able to set a sun with which to light the planet which is next to be called forth, and which is even now being prepared, and to which formation this earth contributes as it throws the particles off. The nearer the design of this eternity is completed the more revolutions the earth must have. The planet must be entirely depopulated so as to cause or create refining processes, and to people it with refined beings more angelic than mortals.

All this is the work of the master-builders. They grind over all which is, and nothing is lost or rendered of any less value through this transforming process. But there is and must be a constant improvement, because progression is inscribed on the flag of the universe. The laws also demand it, and to accomplish this law is the main force by which it is and must be achieved, by the enactment thereof according to the wisdom of *Him* who made the laws of the universe. What need is there of fear, or of the trouble which mortals so constantly borrow? They cannot nor do not get lost whatever they may become.

We would not state the many processes, because it requires strong heads to bear it. Weak minds cannot grasp truths like these, and apply them as they are meant to be applied, and therefore they think the natural processes and grand changes for refinement are very terrible, because wrongly viewed and not understood.

Be this as it may, there are none but what can understand that the plan that was issued, and which will be completely filled, calls for a universal redemption, not a partial one, and all shall be saved, none lost, no, not one, not even the son of perdition. To accomplish this ultimate redemption is now the combined effort of all these transacted universal labors which are wisely overruled by the master-builders.

Whatever is brought to earth, and the works performed, be they either repulsive or pleasing, destructive or beneficial, according to mortal view, it is so because there are causes which must be known

to exist, and can only be manifested by their effects, which will lead to an understanding of these causes after a great deal of resistance to the study and much investment of mind is expended, and much controversy and criticism called forth for the purpose of exercising the perceptive faculties of mortals, so that they can see the causes of which the effects produced are not real in their appearance, but emblematic, and must be solved and demonstrated according to the knowledge arrived at.

That this knowledge of existing causes, determined from the effects produced, is often very deficient for demonstration of this is very sure, and the fact that history needs a revision and correction proves it to all who have an interest in what is recorded for humanity's benefit from which to learn, to refer to, and to encourage when fear overtakes the laborers who wish to do something for humanity, yet are not quite sure that all is right. No perfect works were ever produced by any mortal in anything, yet some have a clearer view than others, and, being aided by effects, penetrate deeper into the inner life so as to behold the causes, and therefore succeed in giving a good demonstration of the problem they aimed to solve.

The investigator may say: "What has this to do with the subject of the grinding of God's mills?" We answer that God's mills are constructed between causes and effects, that the causes go through the mills, and come forth as effects.

The effects are again gathered and ground over for refinement, for to the produced effects there have clustered millions of mortal ideas and thoughts which are very imperfect, and fall short of what they are required to be. To learn what the object of these causes is, or of the causes themselves, why all is sifted and ground and cast into the refiner's furnace and the effects again produced, all this must be often repeated until a clearness is established which can be accepted.

Now, behold the various problems which are ever brought forth, and which must be solved by mortals in due time, being aided in this wise, so they can be comprehensibly demonstrated.

When you consider this you will see that the work is not so slow after all, but that the mills really grind fast.

Study well, for what seems difficult must be accomplished, and cannot be placed aside.

There is only one central path, and all which is fit and sufficiently refined finds its ascension therein to the higher realms of life. There are many ways which are ever pursued by the turbulent minds and unsteady feet that only lead to the constructed mills where ill

desires are ground, and to the furnace where the dross is taken off and consumed, and the mind and system in a manner renovated and refined, so that it can see the necessity of pursuing another path which will lead to the central path wherein all must at length walk, for no side paths lead to the higher life, they only go to a certain height, and then the wanderer, unable to go farther, must retreat.

How much time we see wasted in idle roaming by the drifting minds that are not capable of coming to one sound conclusion about the things past, present, or future, but ever search for the curious which weakens and disqualifies them for any pure intention.

To all such we would say, begin your studies at home right with yourselves and the material around you, and not go out and roam the earth to seek what you in such a state of mind can never find. Have hours of close communion with yourselves; meditate in sincere silence, and penetrate the conditions which are within you, and which constantly rise and drive you, not knowing whence, or for what purpose.

The earth affords the materials for study for a life-time to all who are born. If they do not adapt themselves to this study, it is their loss. If they do not improve, it will not be the Creator's fault, for the works of His wisdom and power are before them, and there is nothing which does not teach progression.

In the sowing of seed you have the symbol of the spirit germs being deposited or introduced into matter, there to lie silent for a season, then they rise to have a body and many functions of use belonging to the body. Then, when the short life is done, and it has been a useful life, not a single germ returns, but a whole composed form with all its natural attributes, and these are then spiritualized and have their growth outwardly into perfection.

There are methods far exceeding the present methods by which mortals can be educated for the deriving of lasting benefits. Now, for instance, each leaf is a study; each flower, each shrub, small and great, all that you see, is given for mankind to learn from as well as to make use of. We have, or the world has, at this age many bright scholars who learn nature's lessons and impart them to the world, and seriously extend their researches to the nebulous masses of chaos, the first state, from whence the natural germinal life forces were evolved. But it is strange that the most of these lose instead of improving their spirituality; they grow cold and materialistic by being surrounded with such dense breath as such a study naturally attracts, and these, though intellectual, are but the fit subjects to be ground over again, and purged in the fiery furnace; for the material

studies, when not interwoven with the spiritual, attract so many fossils to the system which can never enter the spirit spheres, but which must be consumed in the different spheres, and the spirit rendered pure. They then behold where they have erred, also how necessary these mills are to grind matter and mind over.

How bad it would be if the causes which brought the effects had no remedies, so that there would be a cure for every ill, and a balm for every wound, and good wrought from seeming evil, and all dark, dense conditions rendered pleasing and agreeable in their own time? Let mortals trust, study, and labor, not for the gain of these earthly things which are unreal, but for the sake of exercising your strength of body and mind. Work because the All-Father works to issue by His breath the wisdom and power with which worlds are built; and the creatures created must beautify these worlds with their labors. Work, as before God and the angels, to aid humanity to glorify God, and ennobling yourselves by working for others. Thus for the universal interest. Thus, then, to stand in the order of the world-builders.

Do not indulge in selfishness, for it will lead you away from the path of progress, and renders you unfit for any place among the noble and pure.

SEPTEMBER 22, 1878.

LECTURE XXVIII.

“ARE ALL MESSAGES RELIABLE WHICH COME FROM SPIRITS
THROUGH MORTAL MEDIUMS?”

When the drifting mind of mortals becomes rested by the glimmers which have been and are cast from the great orb of true light, called spirit power, which is nearing this mundane world, bringing light, knowledge, and power to the benighted and needy mortals, — when people are eager and do not take pains to learn what is fact and what is fiction, — then, after a season, they see that mistakes have been made. But self is not investigated for the mistakes. It is only the medium who is investigated, and to whom the mistakes are attributed. The medium, if not the controlling power, is at fault if all things do not agree with the wishes of the investigator, and the ideas of even the spirits are not subservient to the seeker after what he

terms truth, yet really only seeks to obtain some selfish aim, and wishes the spirit power to obtain this for him without interference in his pursuits.

If this were granted it would be a sad event in natural orders, for it would be a return to the "Unrighteous Ruler" from whom, during these struggles, the rule is to be taken instead of encouraged. It would not be a glorious dawn upon earth, could not, in any figurative sense, be compared to the descension of the heavenly Jerusalem, which means that the wisdom remaining there is brought to earth in part by those who reside there, and by Jesus, the king and light of that city, for which earth shall be filled with light, and all manner of unrighteousness shall be swept away; but it requires time and cannot be done at once. Although the work is speedily being done to bring about results, yet in earthly measures it is delayed with regard to the wishes of the anxious and waiting.

Let us view the minds of all who are first arrested by these signals of the heavenly messengers. Is it not true that, without exception, drifting on the tide of unsteady conditions, rudderless and without strength to station firmly by self-control, the wandering, drifting thoughts go out on forbidden paths, and so become entangled in all sorts of conditional webs, and acted upon so that the search for truth is hampered by this created envelop of conditions, and the faculties of the mind are not acted upon in a healthy manner? This is no fault of spirits or of mediums; neither a high or low power outside of yourselves is at fault for this condition. It is altogether a creation of your own. Everyone creates their own boundaries about them. These may be good and healthy, or injurious; that depends on the mortal; spirits have nothing to do with this part.

When this condition is seen and realized spirits come to aid, to bring freedom, and exert themselves to the extent of their power to work upon the organs in a healthy and correct way, and in a lawful manner. As this development is pursued new ideas are born in the mind, and spiritual freedom and growth is pure. Then all things are seen as they are, and as intended. But in a natural state, the mind, drifting and confused, no one can obtain a satisfactory, peaceful state of mind. It requires soberness and calmness of mind.

There has been much said in common talk and by the press about mediums being fraudulent. But when have the conditions of the mortals been considered who formed the circles and created the conditions through which the invisible powers could come or act?

The people are the frauds, for they are not true to themselves, and have not been seeking in a spirit of truth for the truth, but are

to a great extent wonder-seekers, and go on pretense only to see what can be talked about such a person who is known as a mouth-piece for spirits. These persons will all find that they are acting against themselves only, not against a medium who, to mortal view, may be helpless and dependent, yet is infinitely rich and of great power. Those who fight for true mediums are more than those who fight against them. Those who bless and praise them are a greater number than those who treat them with scorn and contempt. What matter is it? Though the earth life is a continual struggle, it is only of short duration; but the pleasure and wealth earned thereby last forever. Then those who battle in this review lose in the sight of mortals, but they are crowned immortal, and need not wait for their reward as did the prophets and martyrs of old. All the changes require battling for, in order to subdue the old forms and enact the new, according to the laws of the progressive degrees. How easily people are offended at any saying which, prompted by spirits, comes from mortal mediums. The great inaugural of the new heavenly orders on earth is treated with contempt, but more so than the truest and best mediums would be if mortals had the power to prohibit such lawful enactments. People can talk of their authority, but they should remember that, though they may be in earthly power, yet they have none only as it is given them from above. But truth is mighty and will prevail, and all flesh shall crumble into dust and be as nothing when the power now in the act of descending to earth shall be felt, and the glory shall light up all the earth, but only for a certain time, that all parts of law might be fulfilled.

When to mortals is given all which is a demand of law that in these days it should be revealed, then this power returns, and earth is left to a revolution which must take place, and at its crisis takes place the separation of this eternity and the new time begins, and only then will the millennium on earth be realized on earth, and rule be in the hands of the righteous of all the ages of our eternity who will govern on earth, by way of being reborn in part, and also by working upon those who shall then inhabit the earth. The good and pure shall then inhabit the earth. At the proper time no adverse ones will be found on earth to annoy or disturb.

JANUARY 17, 1880.

I endeavor to describe my feelings today :

Clouds hang o'er me, dark and dreary,
And of living I am weary,—
Storms within and storms without,
Battling fierce. I hope, I doubt.
All the elements seem shaken,
Peace is from my bosom taken.
Everything, from small to great,
Is rebelling. Such a weight
As I feel upon me resting
Will avail some end quite soon.

Will it be for good or ill ?
Will the wicked loose be chained ?
And is all this, O God, thy will ?
Shall a victory thus be gained ?

Oh, I pray Thee, answer soon,
For my strength is almost gone.
Come, deliver me and mine,
And all the honor shall be Thine,
Thou to whom I look for strength,
And may Thy strength be felt.

The answer from my spirit-guide :

"Do n't despair, the sun is ever strong though clouds may hide his light.
Is all this for ill ? No, never ! From this weakness rises might.
So is sown the seed immortal, and in glory it shall rise.
So is changed the earth, the mortal, to regain lost Paradise.

Surely there is a rebellion, all ill forces wage a war ;
Soon they 'll be cast in oblivion. The closed doors shall be ajar.
In the prison, then, no longer shalt thou toil with hope, with need ;
Through this process grow'st thou strong, and the change we'll bring
with speed.

All which casts around thee shadows, dark and frantic, will subside ;
'T will open thy soul's windows, and infuse strength. Cast aside
All the phantoms which are haunting. No harm will I permit
Over one of thine. Why doubting ? Art thou struggling ? I admit
That the pressure has been great. But 't is needed and must be ;
I will throw from thee this weight, and its uses thou shalt see."

Look ever aloft with fullest confidence, for thine help is upon
high, and is sure to prevail for thee.

JANUARY 23, 1880.

LECTURE XXIX.

THE POWER BEHIND THE CURTAIN.

Life's tide flows on in haste, and as it passes casts
 Pictures before us, as joys and sorrows in their mold;
 We oft see no beauty in our drama's display,
 We have in mind duty of things which decay,—
 Reality is hard to behold.

So we falter and ponder over things close and yonder,
 And meantime we lose, for our parts we do not play;
 Then, swift by some token, they tell, though not spoken
 Is the word, "You have trespassed, and a due you must pay,"
 Which will be collected by official transactors,
 Who, behind the dim curtain, watch carefully ever
 Each especial display.

In the material world, where all things must have an origin and a tangible form, the spirit of God cannot be exercised in its power, as in the worlds where the material around spirits is purer and more transparent, the mold of body being from nature's collections, and the spirit introduced or deposited into this natural mold by breath, as it is in a natural sense breathed in, and also made the life power or force of the physical. But a mortal is by nature susceptible to the external. There are bars constructed by instinct and desire which hem in the spirit, and hold it in prison, in order to let the appetites have a season of their own for the natural gratifications. Then, as time passes on, and the person to whom certain functions of the spirit were imparted, or talents in this wise given for use, should appear on the stage of action to give the benefits of these functions to other mortals, and aid in the accomplishments of the works which belong to that of the builders, and who, to further and finish the work, must make use of such material.

They, the power behind the curtain, compel such persons to action. The drama is so sketched that all mortals born into physical life must play a part in this great theater, either comical or reserved, beneficial or destructive, according to the quality or amount of talent, or spirit essence in degree, which has been given them to labor with, and build *themselves*, as well as the structures, upon which the marks of their labor should be reflected. Many would fail entirely if not aided in all they do, and also compelled by this power behind the curtain.

The managers of the great world drama are great executors, and care not what the physical encumbrances may be. When a person who plays an important part is to appear, they often

violently thrust hindrances aside, and the actor or actress, all unprepared, unskillful, and unsuccessful, appears on the stage to answer the call if nothing else, and represent their part of the play.

I sadly admit that too often the parts are only faintly represented, and not played at all according to the design sketched on the dramatic canvas. Yet, all mortals wish to represent themselves, in order to claim an heirship by the reflections marked from their labors, which is their title or claim, and which no one can gainsay. According to this title they inherit, and are given, a reward for their labors. But many are *compelled to work* by the power behind the curtain, lest they would fail in making any worthy impressions. This is not the will of the Father, but He desires that all should be happy, and learn when free from earth's encumbrances that they have been useful, and have aided, if but little, in the universe-building labors. What simply gratifies the body and appetites is of no value, but knowledge gathered by which to aid others to learn and understand is of lasting value. Such work is means and mind invested where it will capitalize forever, and where thieves do not rob, nor moths destroy. It alone is worthy of toil and true labor pain, which may be realized in various ways, according to the magnitude of each undertaking. All who persevere shall be crowned with success in their labors, for the power behind the curtain will open your understanding if you but earnestly appeal to them. They will open the mines of nature to your understanding, and lead you out to explore the hidden paths where true wisdom abides.

Your natural proclivities may be aroused by another concealed or invincible power to arise and protest against your pursuit. They may make it bitter for you to see if you can bear a cross, and conquer the weakness of the flesh, in order to be free to explore and become worthy to find the pearl of great price, in the search after wisdom and lasting treasures. It is in this way that the prosperity of the natural transactions is in a worldly sense perverted, and nothing can have a fair pursuit in the process of such struggles, for the powers behind the curtain in the natural or worldly grades do this, and blast all things in order to ascertain whether faith and hope are arms strong enough for such persons to battle their way through with, and whether the knowledge offered is prized according to its worth.

The appetites and natural proclivities cannot be gratified, and at the same time the work pursued in the fields and mines where true wisdom lies concealed. It is found only by those who, when probed, are found worthy. They are led out in spirit to enter the

inner life, and learn from that sanctuary what cannot be learned in any other school in Heaven or earth. The inner life department is the sanctum where all knowledge is classed, which is issued from the great central light. None but saints of purity and great wisdom are admitted into this circle. The spirit gone forth to do a work on earth can be admitted only as spirit when not defiled with external pressures and encumbrances. There wisdom is given this spirit to give again to those on earth, by which the work of design is done. In this way all the lawful injunctions regarding the progress of the mortal race are enacted. All law and gospel ever given to mortals for the purpose of educating them for something higher was good in its own time, and well adapted to the place and race, for by this reason is developed, and the material being trained to grow in grace. While being trained, only pictures were given from which to learn, and with which to illustrate, for that which is surrounded by mists is never real truth, but only a shadow, which in the twilight of a mental clearing up is misconceived, and many labor hard to become great by illustrating the signs which appear on the horizon of the mind; but when the sun rises, and the mists disappear, then reality is seen, and then these errors are readily discovered, and remorse is the only reward for those who hastily aim to demonstrate uncertainties. In *all*, even in worldly regulations, that which is mystic rests upon uncertainty, and, although not without a basis, is temporal and given to change, for improvement. Mental weakness is a bar against revelations which are for universal benefit; for the light which accompanies each revelation remains on earth, and in earth's atmosphere, and all worldly and weak-minded mortals are strongly affected by it. This is marvelously realized in commerce and business pursuits everywhere, for it is thrown to the surface by the powers behind the curtain, who manage worldly affairs in order to renovate the dark recesses in mortals, and teach men to know their neighbors, and each one to know themselves, so that a true religion can become practical and universal, for there is no law written in a book awaiting an enactment as to when the fiat of the next eternal day shall be announced by a great elementary shaking. Nay, the laws are taught and must be learned by the races on earth, and must be inscribed in their hearts and memory, that all serve God, not knowing or not seeming, for all shall work for universal interest, and for self-improvement. The powers above cannot work alone. They must have co-partnership in their labor transactions, and this is why angels and mortals have great works in common, and mortals are dependent upon by the power which acts upon them, and with whom

they labor. Selfish and deceitful mortals are not left alone in ill practices, but are (if such be their natural composition of instinct and desire)*worked upon to show out these qualities sufficiently so as to be detected, in order to be thus taught to abandon such pursuits, and refrain from any selfish or impure acts.

In the present time, which must mark itself as the second Christ-advent, works are done by mortals which are compelled forth by angels according to supreme issue. Many have made use of the reflecting shadows of design in order to benefit themselves in worldly measures, and act in the place of others who, perchance, linger amid the mixed conditions, and are so detained.

But it is recorded upon the statute books who shall play each part upon the mortal stage, and those who appear as witty mimics will in the end be called upon to pay this great debt, for it often causes defaults in those who timidly linger behind the condition walls.

Many grand and important sketches of design, which at this time should be born into the material world so as to take form and be recognized, meet with abortion while in the process of shaping and preparing them for a mature state, so as to be properly given as a demonstration before the people of the world. Why is this done? Because an undue interference, perhaps, shocked the nerves of the sensitive in one case. In another, cunning mortals gleaned glimmers of it, and sought to become great by going in advance of the time, or of the selected instrument, and do according to these glimpses and natural wit what they can. Thus fraud is committed, and must be exposed, for the very power behind the dim curtain which led them out to perform in this way unlawful works compels the detectives to search and find this, so that after a laborious time of sifting and separating truth can appear, and also the true persons chosen and fitted for each work to be done in this present last review.

In preparing a mortal to give revelations through their organisms to the people, or to give voice to angel ministry, the lines are first delicately drawn on the canvas of the spirit, which is the *soul*. The brain is slowly and carefully prepared by the skillful spirit guardian. These lines spiritually drawn are nurtured and aided to become brighter and stronger by the infusing of powers brought by the guardian, and also by other spirits, and this is called *development*. When the perceptive faculties are prepared, and these infusions can be shaped into ideas, they are matured for birth, and can be given clearly and comprehensively. But as long as mists remain about

great questions, which fall not when they are brought forth by demonstrations of their nature and causes, it is an evidence that the ideas had not reached a mature state of development, and are not ripe, and should not be promulgated otherwise than as preparatory for what is to come, and must come, as a natural result of the order of progress.

All great questions regarding the building of the universe, the populating thereof, and transforming processes of the earth-born spirits, must have clear demonstrations. The nature of each part of the many which compose great questions must be learned by mortals, for it shall be declared to them; also the causes which compelled such physical effects as have been realized in all ages of the earth's history, and which are now compelled forth to be studied and learned, for those on earth *must* learn, and earth's testimony must co-operate with the record in Heaven as also mortals co-operate with the labors of the angels.

Each power to whom a special work is given to do acts upon those who are seen to be fit subjects to work with those behind the curtain, and accomplish as best they can the work sketched by design for them to introduce on the mortal stage. But there is yet another part to this, very commonly played by a large class of mortals. They, as a class, have very much self-esteem; are acute in detecting any glimmer which may appear on the horizon of commerce or trade. They are selfish, and, therefore, envy and deceit have a thrifty growth in their composition. These become powers in them, which act from within upon other mortals with whom they may have transactions. They are mostly bold in talk, polite in a worldly sense, and very secretive. These qualities serve as curtains, behind which is concealed the strong Mammon power described. Such mortals make void the business plans of innocent ones, who are open in words and simple in deeds, and know not why parties do not do as they had agreed to with them, and why they always have ill luck: They do not perceive the force constantly sent forth from behind the dim curtains which blasts and blights their works.

These issues from the powers which are not outside of mortals, but in them, are destructive in many ways. A medium in process of development associating with such persons, who are of a jealous or envious inclination, is terribly tortured, for the nerve force is often so shattered by the violent shocking of such batteries upon it that indescribable pain is felt by the sensitive, and success for a time is entirely blighted. This has been the sad and painful course here, and was tolerated for the purpose of clearing up such states in mor-

tals, and opening these dark natural recesses. When thus they are first studied, and by experience made tangible, so as to be brought forth and treated as objects, for so long as a force remains only a mocking vapor, hanging in a dark web over the recesses of the brain, it cannot be approached and cast into the crucible for revision and to be purified.

We labor hard to bring to the surface all underground and subtle dealings among mortals, for they should not, as they do, blame an evil power *without* for working upon them, but the evil power *within* them, compelled to action by the natural proclivities, and the unrestrained desire to gratify the same.

Such persons are, however, to a great degree, the tools of the powers of darkness from the spirit side, often bringing into physical execution what these powers will, or compel them to do, apart from their own executions, by envy and jealousy. There is a contra-distinction between these labors and those called malignant and destructive, and it behoves mortals to learn this difference, which they can learn by study and close observation. When any ill-principled deeds are discovered, heed should be taken that the facts in each case should be looked up so they can be understood, at least by the parties concerned, lest it be again provoked by the powers behind the curtain, and cause still greater difficulties. To tolerate and humor these described evil powers in mortals, when they are discovered, is like an adverse treatment of a sick man who lingers on his bed, from having the life fluids perverted in his system by the chemical mixtures administered to him by one ignorant of the laws of compounding medicines. Life may be kept in a body reduced below the needed quantity of fluidic force, but it is a painful life, and had best be left to a natural decision, for it is an injury to both body and spirit to keep life or spirit in a sickened body when the method of cure is not clear to the one called to treat the attack.

I state this that it may cause a study of the mortal composition, of the fluids and roots, which can be compounded and used as a substitute for a mortal system, in the failing of vitality, or action of any part of the many composing the mechanism of a mortal being. These studies are compelled forth for mortals by the powers behind the curtain, which divides the invisible from the visible, for *it is* what this age is in demand of.

There is not enough known of chemistry for all emergencies in regard to debility and acute diseases, and not enough learned of the natural powers in mortals themselves, so as to avoid troubles which arise therefrom constantly. Therefore, ponder upon all this,

and when you see a dark web hanging over the better powers of your mind do not wait until a violent executioner from the spirit world thrusts it out before the people of earth to be treated in a worldly measure, but go to work and remove it at once yourselves by strictly avoiding former acts, ill wishes, and thoughts, directed on other mortals and their pursuits.

Then you will grow in grace and become spiritual. Not before. It does not help a man any if he be educated in all grades of knowledge by mortals and by spirits so long as the mind and heart is overshadowed by the darkness of such powers in the natural man or woman, so long as they make no true advancement. Their powers are enhanced; they build and grow, but it is like a man who erects magnificent buildings on borrowed capital, therefore on interest, and under mortgage to the capitalist. He may desire much that the creditor may be wise in his management, and release the mortgage so he can become the owner of what he has gathered and built, but if he does not, the result is that he must give it over to him who intrusted these means, and he must labor again anew to economize and accumulate, and rise by hard labor to the position from which he fell.

This applies to the march of progress and class degree with spirits. Nothing which is impure or defiled can enter through the pearly gates of purity. All ills must die, and purity rise in its stead, before ascension is possible.

Come to the crystal fount, O mortals,
And drink its waters fresh and pure;
Gaze up for light, and truth, and gather
Riches which will ever endure.

'T is not neglect of earthly duties,
Which for this study is a demand;
Nay, true to be and true to labor
Is gospel, and is God's command.

Behold the plan of God with man,
'T is labor, learn, grow strong and pure,
For like God ye all shall endure
Forever and forever.

LECTURE XXX.

WHY IS AMERICA BECOMING THE QUEEN OF THE NATIONS?

This question when touched upon in discussion would, by the world's scholars, be answered affirmatively, that the fair prospect of such an achievement was owing to the rich soil of this country and to its thriving intelligence by which the many labor-saving advantages have been brought into use. Then, again, America being a republic, one founded upon the Heaven-born principles, and this government has extended its sovereignty towards all nations, and invited all the poor from among all peoples, and have sheltered and gave homes to every homeless wanderer. Therefore, all this has a great bearing and constitutes a power,—a strong power which increases,—and its strength will go forth upon life's mighty ocean until all shall be brought closely together in one circle, and under the control of these people who have grown fat and strong in our glorious republic.

The American people, who are composed of people from all nations, are ingenious and industrious, more so than mortals are generally found to be; that is, in one sense, for they accomplish a greater amount of labor, and bring forth from the bosom of earth more riches than any other people have done in so short a time; so, when we see the products of the mines, fields, shops, and manufactories, it is but fair to suppose that America will soon become the queen of the nations.

But is it really owing to the causes we have stated that so fair a view is presented? We also answer in the affirmative, but we shall say no. It does not depend upon the intelligence of mortals or their industry, for they never will or can accomplish such great changes in the natural world and in the established orders, for these were also guides of the people of the old worlds, as it is termed, for industry and intelligence, with art, also, were the requisites for wealth and prosperity which the people in all other parts of the globe possessed. But there is one great and all-important thing which the people of other lands have not realized as America has, and that is the great out-pouring of the spirit upon the fair brows of the American people. America is the recipient of blessings immortal, and this is the power of her success in all combined efforts. It is this which has so speedily changed this land into a blooming earthly paradise. Take from America the talent of heavenly attraction, and all its currents would be changed at once. The ingress and egress of commerce would at

once be stopped. By the ready means all avenues of the present excess and utility would be closed by which wealth does and has been pouring into the coffers of this republic. Then why are these fair-minded Americans unfair in that which guarantees to them the very nectar which can, by human possibilities, be wrought from the natural deposits in the earth, coupled with the arts, and crowned with labor-saving inventions? all of which are attributable to the labors of the denizens of the immortal worlds, who are the co-workers with the people of America more by far than with any other people on the earth's surface; for here are found so many who are so mediumistic in this fair land, where the forces and elements have so closely approximated that the angels can walk the earth with delight, and are the constant companions of mortals, although they are not seen by the masses. In this way they scatter their acquired intelligence broadcast into "the mental soil" wherever an opening is found. "But," says the critic of what we are saying, "how was it, then, when others became great in the former ages of the world, and their rulers became earthly autocrats, so far as wordly power was concerned? For illustration we will take France when under the government of Napoleon Bonaparte, who conquered the European nations around him, and made France flourishing and great. Was this owing to heavenly aid and interference?" We answer, yes. It was long foretold and prophesied of as being a part which was much needed for testimony, and it marked itself on nature's canvas as a display of beastly power, for Napoleon, in his works, was supported from and impelled to action by the arch-types of the natural degrees, who are the worldly powers of opposition against the King of kings from the heavenly degrees. They are adverse to the Most High God, are strangers to and are outside of the covenant, and will remain so until this present eternity is finished and divided.

They do not belong to the race of the Heaven-born mortals, therefore do not possess in themselves the Heaven-born principles, and they work only for fame, and desire only earthly riches and worldly power, and that power was given to the great Bonaparte with which to acquire his own distinction. And so with many others who became great; but there were all-wise causes which provoked forth these realized effects, for they were needed to make an earthly display according to the drawn pictures of design, for these pictures were drawn first in the heavenly tissues, and can make the impression on nature's canvas for a testimony for all to see only by being physically transacted under the sun. Therefore all things which the Great Designer has ever sketched for our eternity must have its day,

and an earthly display. Alexander became great, also, for the shades of his own transacted labors were a demand on nature's canvas, also, for testimonials. He was, however, in different degrees, and drew his support from the universe rules, but yet from the finite degrees. These pictures on nature's canvas that are made by the transacted works of note can never be erased. It is useless, however, to cite any more illustrations from profane history at this time, as we do not intend to classify them before it is time, only as much as will show that the effects are compelled forth on earth according as they are decreed in or by the councils above, and the causes or laws enforced which will bring about the desired and needed results in order to promote the labors of regenerating and transforming, and so fill the great plan which God made for His created mortals to fill by their own labors, and as rewards they inherit eternal life from Him, and all the wealth which they have wrought out by their own labors they will lawfully inherit forever. Every man must do his part which was marked by the Great Designer for him to do, and just as long as he fails in filling that niche, so long will he be detained from reaching his place of destination for rest which is accordingly marked for him.

A man or a woman may pray and worship constantly in a formal way, and strongly proclaim faith in Jesus, holding it as an anchor of safety, yet it will not bring them to rest, nor give them any credit on the canvas of nature, nor in the book of life, for the law inevitable is that the works which are done make the testimonial marks on the canvas of nature, which will serve as a warranty deed for each one who arrives at home, so that they can claim accordingly. Only those words of prayer and true devotion to God are recorded in the book of life, the words which come from the soul's depths, and which are really the desires for spiritual improvement, and which contain the good will towards all in their anxious appeal for relief from sin and for the common enlightenment of the naturally benighted mortals. Works of faith are better than the words of faith. To let the needy perish, and, at the same time, pray loud for God to care for them, is not true principle, neither is it religion at all. The poor ones of earth are placed among those who have gathered and possess more of worldly goods than they need for their own maintenance, and they are tried by it, also, to prove them and to see whether they will manifest any true goodness or charity of their own by giving bread and clothes and trying to induce, and by also aiding, these unfortunates to become educated and to labor and learn to economize, so that they may become self-standing in so far as the worldly demands of

the bodies are concerned. We see that we have widely departed from the subject, but it is all, however, connected with the angel labors being now done on earth; and we will also say that the overthrow of kingdoms and earthly monarchies is marked; but a little time must pass yet before its fulfillment, and during this time upheavals will occur and be realized in many ways and in all countries, America not excepted.

Although this land of liberty shall become queen of the nations, yet this exalted summit will not be reached without difficulties, and will not be correctly defined according to worldly rule, for by the very marked transactions which shall take place our assertions in this shall be proven.

JANUARY 26, 1880.

LECTURE XXXI.

NEGLECTED OPPORTUNITIES.

When we review the past, especially the late processes for development, as we stand upon the summit which marks this degree of process, we behold with tearful eyes and heavy hearts the many chasms over and through which we were led; also the thorns and stony paths which lay between the chasms; also the many obscure byways which, as we now see, we traveled over uselessly, because we were so often blinded by physical troubles that we could not see the guiding star above us, or even its reflecting rays around us. At other times we were so benumbed by the confusion created around us by the adverse powers, who were permitted thus to probe our strength and devotion which we did not know at the time, therefore we gave way to gloom, and could hear nothing in that state but the executioner's hammer, while, oh, so often the clouds of despair formed around us, which clouds were woven from the dense mists that arose constantly from the chasms, which were our ordeals constructed for our purification and discipline. These were the marks of each degree in accord with design. All our physical warfare was governed by these types, and all the forces of these different degrees met and united together to produce these ill effects against us. How ignorant and blind we were that we could not see this then, that is, those causes which provoked forth so many unpleasant effects which formed obstructions in the march, and through these, which seemed like walls on either side, and the chasms underneath, the onward

march was made possible only by compulsion and powerful spirit aid, which aid was ever near us like a fortress of protection, against which these ill forces did not dare to make war.

Thus, then, we would regain our calmness again, and could see the guiding star above us, and hear the voice of our guardian giving positive advice regarding the pursuits of travel and routes, yet we often missed our pursuits and were detained by the various compulsions of our physical surroundings. Then the burdens grew heavier that were marked for us, and often they were self-imposed; but we did not see this, nor had we any ability to do better; but as we view it all from this summit we see that it was a very beneficial course which we were compelled to take in the common school of progress. These conditional trials produce a wonderful exertion of all the powers of the mind and soul which, by them, are awakened into activity; therefore, they are beneficial. We look with gratitude to our guiding stars, who have so faithfully aided us, and condescended to become our guides and teachers, and also for many others, for in this wise the angels hope to reach the people and prepare them to be taught in the true order of progress, and learn them how to economize the troubles of this earth life, and how they must pass through the lawful ordeals for self-improvement, so that they could be prepared to receive the proper degree marks. No grade of the universal studies can be missed, nor any station. The traveler from time to eternity must have a thorough pass, signed by all the keepers of all the important stations. No one can reach the spheres of the blessed until all the grades and degrees have been mastered by them, and have been visited by them either conditionally or in reality. Just marks must be made on nature's canvas for each picture drawn by the Great Designer for every child born upon earth, and led to travel the rocky paths of endless progress, to thus reach or gain completion of form and mind, and to thus behold beauty in everything they see, and to be ever happy in constant and useful activity. In passing through these spheric or gradation schools, it is a great help to know about the rules prevailing in each grade, and also who are the members of the honorary board that governs the pursuits of all who come, either willingly or ignorantly, or who drift by chance into their grades and degrees, for if you were able to see the mixed conditions caused by there being so many new pupils brought in each passing moment, you would cry out with astonishment: Oh, what a wilderness! and how chaotic truly seem these mixtures; and yet order is compelled by those in each sphere who are the appointed ones to regulate these elements and forces, and all receive treatment

just such as their real condition requires. This is at first generally harsh and unpleasant, until the benighted subjects can see the light, then they can see the beauty and benefit of such processes. Alas, many falter and fall constantly, and cannot see the light when it is being shed all around them, because they are blinded by ill desires, and their spiritual attributes are consumed by their strong natural proclivities which it is their constant aim to gratify. There is much, very much, spiritual consumption, and you can ponder upon it and conclude what the results may be for all who thus perish, for it is called the second death. But as we now stand upon this firm rock, outside and above these different conditions and spheres, we shudder as we now see that this part is far more perilous than it seemed at the time when we were passing through it, and we rejoice with glad hearts that we had crossed all these chasms safely, having been aided by the emanations from the pure angels who came constantly to our rescue, and which emanations and forces formed fortresses of protection around us, so that we were safe amid all dangers. As we look over the past we see many opportunities that were not well improved, and it is a great loss to us, and to all who do not improve them well, but who were so eager to slide by and leave them. Yes, and they now stand as so many witnesses or marks against us. In looking over the past, thus, we can see how our guiding stars worked their way to the heart, and probed our strength and devotion. We can account now for the sharp pain we felt at times when they worked upon us. Those pains were prophecies of that which was to come, but we did not know it then, and it was well for us that we did not, or such a march could not have been made by us; and yet it was the marked course according to the drawings which they, the angels, call the pictures of design in the drama thus sketched and played.

We behold ourselves as a vessel, weak and poor, in the positive care and wielding of the captain of a group of shining angels. The water and the weather proved the vessel as they called it. Then we sailed out upon the conditional high sea, there to meet with the powers of opposition, and compete with them in many provoked conquests. What these conquests were, and how they were provoked, we will show you by and by; also, that all these conditions can be met,—all these spheric degrees traveled through and surmounted without a change of place or locality.

The workers in the spirit world are at the present time materializing, that is, making tangible to mortals their conditional dramas on earth, by which all things upon earth, the people not excepted, have been swayed, and to do this they must employ many subjects as

physical actors and actresses to aid them. Also, many perform parts in these plays not knowing what they do, and, we will admit, that those who were compelled by different powers were brought here, also those who resided here acted in parts of opposition to us for the purpose of provoking forth conditional conquests. We admit, also, that they did not know fully what parts they played or acted, neither did we at that time, or we would have set up our wills and have cast defiance against them, which would not have given the play the required opportunity to mark itself properly for all time, for it is the legal mark for this advent, and is done for a great purpose, and we can say with thankful hearts there is a great prize won. Several of the head types of the different degrees with whom we were to meet and battle brought their mediums here, and through them scattered their forces and conditions. They were made to act as Judases and ambassadors, even as the conditions they met required action for the purpose of causing confusions and troubles from which the chasms were constructed over which we were to cross in order to obtain the legal mark of triumph over them all. These all came to us disguised. They were very good, yet the purpose of their labors was concealed, which was to create troubles and ordeals for us to pass through. We will omit the names of the subjects who acted officially, for they can be of no use to the world at the present time. For the works of opposition one effected and brought us into those ill conditions, another acted as and was an unclean magnetizer, and caused grievous physical results in everything around us, such things that are too painful, some of too secret a nature, for the public. One was governed by a band of magicians, and worked up many evils around us, some of which have not subsided yet. One came, compelled by a sensual force, controlled by spirits representing that type which are the worst beings of or in hell, but they did not succeed in giving us any special troubles, yet there are some here who have had troubles which were the effects of such conditional causes stirred up and set in execution by the unclean magnetizer.

Being thus surrounded by the effects of such conditional compulsions, and being thus mentally tortured, constituted the battles we had to fight, and also the dark chasms we must cross. We must battle and conquer or lose the prize which we were thus led forth to gain. These head types of opposition were entitled, in this present advent, to cause troubles for mortals until one mortal could be brought forth against them and conquer in these battles. This, then, shall be the legal mark which shall break their power, and great good for the whole human family will be the result of these labors. How often,

as we glance over the picture of these transactions as it passes before us and vanishes from sight, do we see that the barge in which we sailed would get fast in the hedges or sail against the rocks, and would have been broken in fragments, causing death, and by this the loss of the battles, had it not been held by the firm hands of our spirit guide and swayed wholly by his strong arm. Therefore, thus aided, we passed safely through those mysterious places and realizations emblematical of those spheres and regions from whence those types came who were the invisible and co-joined physical opposition. But glory, honor, power, and thanksgiving be to God on high, for the victory that was sought is won! But it cannot be so quickly felt and comprehended by all the people, because it requires an elementary change; the ethers are changed even now, are being changed right along so as to remove the dense conditional collections, and to infuse those that are purer and healthier.

And with all these changes the new ideas come which will find their way unawares into the organisms or brains of all the people, according to their ability to receive, as they are numbered in their grade and degree. In these days of spirit out-pouring, thus mental illumination, the people will be led to see things as they really are, because no mysteries are retained, for they are revealed to mortals. They must learn to look for Satan upon earth, for he is roaming there, and has his dwelling in the people. He is composed of shades and attributes. The attributes are deceit, cunning, and jealousy; the shades are subtle and very dim, and are in mortals secretiveness. This is Satan. Behold him among you upon earth! Also, hell is deeper and is more frequently found upon earth than in any other world, for where misery and woe are there is hell. The world is your great book of lessons. Study it carefully, and adjust each lesson to your mental collections for future use. Do not turn this book through carelessly, leaf by leaf, and look only for fancy pictures as children do their primers, for only as you learn the lessons well that are spread out before you in nature and in the world's transactions can you be enabled to study and master the greatest of all studies, which is man and his truly wonderful composition. When you can read invisible causes which manifest themselves through men, then you have indeed mounted a summit where you can stand erect and declaim with dignity what the rights and duties of men are. Again, a scene in the passing picture compels me to sigh deeply. Oh, the many neglected opportunities! Will they come again in some other shape or form, and shall we, if they come again, recognize them and perform our parts, and thus merit the rewards that are

marked for us, and which will be lost unless we do our duties and receive counter-marks for deeds performed for marks on the canvas sketched for this drama? Alas, it passes, is gone, and leaves painful ponderings which may prepare us for the duties we may meet with as we pass along in this march of progression.

But what is this rising around us? It is mist which creates shadows, and we know by this that some reality is close at hand to be revealed, where true action will be required. But why does darkness go before the face of the Lord, and why do shadows announce the real? which shadows mock and blind the people to their duty, so that they think they have no means, no ability to do what is or may be required, when all with which to do is placed right within their reach; but they are so blinded in their senses that they cannot perceive nor understand aright at such critical moments, which require activeness, in order to make their marks. If, then, trials represent the general standing of the people and their misdeeds, in accord with their misapprehensions, then what a lamentable state the world and her people are in. Yes, this is even so. We hear sighs and groans all around from the air, as an issue of mortal breath, and even from the earth. The very earth groans and complains that so many travelers are misled and wrongly dealt with, and thus they are far from acting their assigned parts in this great world theater. Adverse transactions are common, and are well acted out. We feel this, and we see it form like a heavy cloud in the air, and settle over the earth, even as we pen these lines. This great conditional convulsion will cause turbulent physical effects, for there is no remedy to prevent it, because the people do not improve the opportunities by doing their parts in the right season; they cannot, because they do not see or understand concerning it. But it is well that all this is brought forth, for after due ventilation there will be a calm, and the atmosphere will work powerfully upon the mental powers of the people. Then they will see and learn the nature of these trials, and will have each existing chasm marked and defined in their proper degree. They will learn then how and why all of these conflicts and collisions are caused in the great natural changes and revolutions. Our earth will soon be revolutionized. Our conditional drama just ended here is the fore-runner of, or a representation of, the condition of the whole earth. It will be made a testimony to that which, in this process of cleaning up, will be realized upon earth by the people, and it will prove itself to be a link of the great chain which was formed at the beginning of time, and link after link of this chain has been produced under the sun. This chain is held in

the hands and power of the master-builders, and when all of the links have been produced by that power, then it will encircle all who have ever been workers in that ring under and for that power. None of those links can be broken when the work is finished and this golden chain is completed; nor can any truth be suppressed then or denied which is issued from that circle, or has ever, at any time, proceeded forth from that fountain.

Again we are surrounded by those guiding stars. Their brightness shines around us in great splendor, and they sing together as they did at the dawn of our eternity's day, for their works are almost ended, and each part was well done, which in the powerful enactments and executions were so many well governed oppositions. The many neglected opportunities which are specified in this passing panorama cannot be enumerated in detail, because they are past; but we have taken many notes at the times of critical transactions which will some time come before the world, and will aid in solving the critical conditional effects to which these present invisible compulsions are leading. But amidst all this display of foaming, tossing waves, that are being set off from the great world tide, and which will bring dire effects to the people, let us be active and do our parts, and not neglect any opportunities to shed the light and bless the world. We know there are many, very many, struggling for life amid conditional encumbrances which they have no power to remove, and for which afflictions thus caused there is found no other balm but knowledge.

When the causes of such effects are seen through the mystic wielding of conditions, so as to bring effects by mortals, then there is hope, and strength is then given by which to break those obstructions into fragments, then we can pass along more cautiously and studiously than before in our march. We must work now in our day, in our time, as we are summoned now to appear before the world upon the stage of action. The masses of the people are not ready to accept what is given to us to give to the world, nor even to accept that which has been our actual experience; yet we must speak the truth and not look for approval from the world, yet knowing that God is both author and judge, and that from Him we shall receive due reward for all our labors. It may not be received in this world, but in the glorious hereafter where we shall find an abiding place, and enjoy the fruits of our labors throughout our glorious, eternal day.

On earth each day has its night-fall,
Each mortal born feels the death-fall;
But the sun of our eternal day never sets,
'T is intelligence which those regions light.

LECTURE XXXII.

THE CREATIVE LAW IS ONE OF WISE ECONOMY.

Marvel not when I tell you that all atoms and all electric forces were weighed, from which, by the law of action, all things which are created have been evolved. In those days when these laws were contemplated and written in a book and enforced, it was resolved that nothing could or should be lost, nay, not an atom, for the great world-regulating machine is closely set with the wheels of economy, and they grind all things which come forth very fine and sure. Nothing escapes,—the same weight, the same yielding proportion, is ever retained, and the interests are correctly gathered from the matter and force investments, and although the capitalizing has been very great, not a jot of the law is changed so as to work any different now from what it did in the beginning in regard to the creative processes and regulations, and not a jot of law fails to be observed and fulfilled. Many parts of this creative law are already filled, and the design is measurably reached, which to accomplish was the object thereof. Therefore, it is a common demand that a change should ensue after these parts of the law are revealed and submitted to human judgment. Could any created mortal be lost?—since the smallest atom cannot be, nor the smallest vapor that rises from the elements or from mortal breath, from animal breath and from the vegetable plane,—all of which congregate and become a power of force, invisible and subtle, by which mortals on earth are swayed, and, thus far, are not directly under the providential care or government of their heavenly parent, God, as many mortals suppose. No, only in this way: that the laws which work out all this are made, enforced, and kept in action by His will and power, thus working all things together for the final good of all. Therefore, earthly sins are forgiven, and no sins meet with punishment excepting those which pollute and deform the spirit, and which are so indelibly enstamped upon it that nothing can remove them but time and changes, by which transmutation and a change of form can be accomplished. But all shall and will be saved; yea, even the son of perdition! When you study the elements of nature, and reason upon what you behold, you must confess that God's plan of creation was a wise one, and full of the precepts of activity and economy. All the lessons contained in nature which have been opened before you as problems are to be studied by the children of earth, and are to be solved for their benefit.

To interest you more, and to open your understanding to perceive better, I will take you in mind with me. We will traverse space, and go back to the great central rock of nature, to the great pools of slimes which were unbound and unregulated, and from whence the impure vapors arose and the sickly waters spread all over earth without stay or order. We behold this mass, full of life, in the atoms clustered together without shape or form. We behold in the electric vapors of different colors and names the life force which the atom needs to give it shape and form, and produce *action*. We gaze at this with wondering amazement, and sigh in spirit when we behold the uselessness of all this, which, through labor and by the rules of law could be made useful, grand, and glorious. We contemplate the possibility of surveying these depths, and ascertaining the amount of atoms and fluids which could be prepared for chemical uses, by which to separate and bind these pools with dams, and make them into reservoirs, and to keep them by this force thus prepared in their stationed places, so that only that which is made by this force evolves, and, after a season of a great length of time, forms of life are brought forth from all this by the constant chemical activity. This being tried and found to be practicable, we are pleased to behold that there is not the least germ of life or motion but what can be instilled into the atom and can attain form, can be transformed and made to be of use, and so become a universal benefit. We contemplate, then, the way in which to pursue this work. We note the many junctions of law needed to carry on this work, and then we lay it before the body of members which formed the intelligent circle, which was composed of archangels of complete spirit forms. Those spirits have never known woman, for there were no women at that period of time, because no multiplying was necessary in those days of yore, nor desired, for spirit intelligence was self-sustaining and self-standing. Yet the earth was peopled with the imperfect human types, but they had no divine germ within; they did not possess the attributes of that intelligence which could be improved and perfected through time and changes, and become God-like,—yes, even perfect, God-like beings! To do this was needed the two creative powers, the positive and the negative likewise. This, then, was the plan of our labor and serious contemplations by which to accomplish our work. The great circle of intelligence upon hearing these laws read, these new and grand ideas presented, disagreed among themselves. They were not all willing to lose a part of their own selfhood, which was a demand in order to enforce and carry on the labor of the contemplated plan. They preferred being complete spirits, living ever without this massive

involving of labors. They preferred this state to that of becoming simply a creative power, and of having untold millions ; I say untold, and yet, in the plan, the number of males and females that it would require to make a peopled universe was stated, and also the wealth and joys for them all in abundance, and that they should be a compound of tangibility of forms, so that it would be possible for them to enjoy that which their great labors would yield. Therefore, four of the mighty archangels became powers of opposition ; seven agreed to take a part in the plan, each having their own part to perform according to law, and over the proceedings of this council presided the great spirit Jove, who was the principal of the circle, and he also held the power over nature's rock, but not over the pools of slime. In this, then, the strife presented itself, for there was this great labor to begin. The members met in session, and the councilings met, to a great extent, our expectations. We knew within ourselves that opposition would be and is the life of business, and would aid us in our undertakings, though we would meet with fierce struggles, and would be compelled ourselves to fill parts otherwise impossible to be filled, and even to meet with subjections of the most humiliating and severe character. Yet we were wholly satisfied, yes, eager to do all this, in order to accomplish this great labor contemplated in *this plan*. Those of the opposition were also lending us their most skillful aid even in their adverse way, they not perceiving that their opposition would work ultimately for the success of our purposes. Having accomplished this, we pause and rest, and talk this over with the members who were to take an active part with us ; and being delighted with the results of the experiments tried with the chemical preparations and their force, we now have the great fiat announced : "Let there be Light."

Now, before I take you any further, or describe to you that which was the first part of our unpleasant labor, I will tell you a part of the rules of economy. Let us count these scattered parcels, and weigh the atoms and fluids, and then count on, we will say, six thousand years of creating and multiplying, and then arrange the seasons, so that the earth and all which is therein must, by the law of regulation, be compelled to yield the same weight, and to have it come out even in the end of the time named, with this difference, that this now irregular mass of matter and force involved in these pools of dark waters extending over all the lower space will be separated, purified, and applied to good and beneficent purposes, and earth itself will be a blooming paradise. It required a great amount of mathematical power to make correct calculations of such an immense work,

but it was done; and even now in these days, when all these junctions of law by which to complete this plan are nearly filled, we have the correct accounts, the self-same amounts of matter and force, only they are purified and transformed. We created cold weather as well as the heat, and all which takes place under the sun does so of necessity, for in the cold weather the wood of the forest and the coal, through the changes in nature, are formed in the earth, and are again consumed, and the heat and steam are thus caused to arise, and are collected and presented again only in a different shape, for in the former state it was a force emanating from matter, it now becomes a force and is again introduced into matter, and greater achievements are the results. Thus, you see, all parts are wisely managed, and economy is strictly observed.

I could cite you to much more, but by explaining these parts too closely it might give rise to misconceptions in the minds of those who belong to and are under the dominion of our beasts of opposition, whom we wish not to encourage, for it will be a sad reality for them when they behold the beast that *was and is not*, while yet it is. This saying signifies that the evolving pools existed, and that from thence all has been evolved which lives on and in and under the earth's surface.

"It is not" signifies that all this did not evolve according to their conceptions, and not without great labor of the spirit in separating it and giving shape and distinction and form, and is not, therefore, a natural evolution nor selection, but it is wisely governed, and the glory of *these* achievements cannot be taken from those who were the chief ones in the beginning and ending of these great labors. "While yet it is" substantiates the theory of nature, how it was in the primal stages, and that although all this has been worked out, has been accomplished, all which the eyes can behold and the senses take recognition of, yet these natural reservoirs are remaining, and are yet as full of matter and force as they were at the dawn of this first period, only they are in better shape, and the managing force is so vastly increased, inasmuch as that there are now many,—many intrusted with the labors of transforming, and are agents each over a given part, while this was a task for but a few in the beginning. Let the power arise who, through men and women on earth, must represent themselves as the power of opposition! They are nothing more than sounding brass and tinkling cymbals with all the display of their intelligence, for they have no foundation whereupon to stand, and will fall into *these pools* in the day of decision, as a reward for their adverse opposition, there to be transformed in the next eternal round,

when they will have learned to love and serve their Maker and Creator.

In the next lesson I will show you our first unpleasant work in the beginning of all this. Permit me to say that this lesson may not seem a pleasant one for you, yet I cannot refrain from giving it, as I wish to let you perceive clearly, inasmuch as the revelations of these parts of the plan must be clearly and pointedly given in order to sweep away the mists, and open not only yours but the general understanding of mankind. And I will add that it was really the hardest part and the most humiliating labor *for us*; that is, the beginning with our work of all which would be a demand to be done during all this time. It is the transmitting mode of the *infinite principle* and germinal pure essences of the perfected spirit, the introduction of these life germs which could not be destroyed when once introduced into matter; but its nature is to refine matter, and to compel it to become pure, and the laws which form the limits in which the natural are to be held, trained, and purified by the action of the spirit upon them were the natural forces which were thus made the negative creative power after the first introduction and a period of sore travail, viz., these parts being taken from us and matter made pregnant therewith caused a great deal of travail, for it was a change of our constituted system, and the result was that woman was thus created and was taken from the completeness of the ruling spirit and formed physically from the atomical attributes of nature. She was then made the negative creating power with the great creating principle, and those rights are granted to her supremely, and in this way all who are born in this eternity have instilled in them the divine essence, and are therefore royal offspring, children of the Most High God, heirs to the common universe *wealth*, and certainly of the offered salvation which was a part of the contemplated plan before the work had a beginning. All who do not come to rest and share not in this blessing fall short of it, because sin has beset them, and their natural attributes and proclivities hold dominion over their spiritual identity, and so deform it that it cannot be divinely recognized. Yet, I say, they are not lost; nay, time and changes will heal all deformities and bring under safe shelter and into the green pastures every God-created child of this great universe.

Now I see a distant vapor rise as I tell you this. Look and behold it. It signifies opposition and unbelief from the mortal side concerning this saying. There are many literal uses enforced in common teachings, sayings which were typical and were to represent in some instances eternal measures or cycling changes, or the feeling

from a conditional stand-point typified, and these misconceived ideas must be rectified, and these long-standing errors must be reasoned upon and thrown from aboard the great ship of progress, for they have already too long retarded its grand pursuit on life's mighty ocean. It must be admitted that when such points of controversy as the question at issue, as to which of these sayings bear the stamp or power of divine authority, because they are found in the book termed "Holy Writ," which were but typical sayings poured through the channels of mortal organism, were thus tinged with frailty and imperfections, and have lost their first significance and true meaning by the interpreting and revising, and the suppositions of men have built upon those fragments according as it seemed wise and good to them. How long will worldly wisdom strive to carry such useless burdens? And how long shall man-made junctions of law persist against the divine, as we by the law of compulsion bring forth both sides before the courts of human judgment to be reasoned upon and the errors cast into oblivion? It is nothing at best. All who uphold the formalities enforced by men and work against the true *life, truth*, and principle of the spirit gain but this: that they thus involve themselves so wide and deep conditionally that all manner of unpleasant emergencies surround and engulf them, they cannot extricate themselves from behind these fortresses otherwise than by passing through great tribulations. Many, however, remain thus captives until the spirit is summoned from this earthly sojourn. Then, oh, then, the realization is a mournful mass of saddest disappointments! We behold all such with great pity. Yet not a jot of the law can be changed or *omitted*. That which is not pure cannot enter into heavenly rest, and where a perverse mental culture has been attained on earth the deeds were likewise perverse, and the spirit not having been nurtured from the true fountain of life is lame, crippled, and sick. The letter condemneth, for in it there is no life, but the spirit quickens. Those who rest in ease and base their hope and faith on the letter are not aiding their spirit in growth and health, for the voice of their conscience is asleep and they cannot understand the spirit voice, and cannot therefore discern spiritually the teachings on which their hope is based, because the spirit life within is not active. The divine germs form the spiritual constitution, even as the *physical* form the physical structure, and give action to the physical man. Now, were you to say we will not exert ourselves any but sleep on and walk on in a sort of formal, drowsy way, and let all things take care of themselves, you will admit that your bodies could not acquire any growth in such a course, for they need activity as well as food, and the rules of health

and cleanliness need to be observed, otherwise a physical body is not a true moral structure, but an animal imitation, and cannot hold a footing upon a true moral plane. See, then, how it is with the spirit. Each impure thought is a stain on the spirit, each impure deed causes wounds and bruises according to their magnitude. How do you suppose a wounded, crippled, and sick spirit looks? And with all this it thirsts for water from its original fountain, and hungers for the manna which is the true heavenly food which is denied them by the dominion rule of the physical man over the spiritual. Can you wonder, then, when such spirits cannot be divinely recognized, and they must remain outside in the preparatory spheres where many unpleasant duties must of necessity be complied with, and many treatments for the healing of the spirit are given but which are hard to indure by these deformed and variously afflicted spirits? Humanity has been to a great extent swayed into the belief that only those persons who became perfected while on earth are accepted and can enter into the heavenly rest prepared for the faithful and true, that all others (which are assuredly the majority) are lost forever and consigned to never-ending *torture*. To all such believers we must say that the day is dawning when you shall behold the orders of the new covenant, which are not written in a great book as the law and covenant were which is now about completed, but which are written in the hearts of all the people and spirits alike.

In the plan of creation the plan of redemption was included also. The numbers required to complete the superstructure of the great heavenly temple or plan were stated in the plan, or, as will be better understood, in the book of life. This number being now complete, the law as to that part is filled, and a new Heaven and a new earth are thence created in which righteousness shall rule all who are on earth as well as in Heaven. The new order of progress is heralded on earth through mental organisms by the angels and saints whom the Lord sends to prepare the way before Him. But those who claim to have the most love for the Righteous King will not hear His servants, but they stone them because they do not wish that He should assume rule over them in the way that is best pleasing to Him, but rather according to the choice and desire of the people.

DECEMBER 25, 1877.

LECTURE XXXIII.

IS SPIRITUALISM PURE IN ALL ITS OFFERED PHASES? IF IT IS PURE, WHY IS THERE SO MUCH CONTROVERSY AMONG THE INVESTIGATORS, MEDIUMS, AND ADHERENTS TO THE DIFFERENTLY PRODUCED EVIDENCES?

Mortals are prone to form incorrect conclusions of that which is presented to them. The reason of that is they are restless and hasty, at least it is so with the American born; it is a result of the soil from whence their natural bodies are composed and supported. They cannot even wait to have ideas completed in their minds, and the effect is abortions of their forming ideas by a sudden drifting out upon different things. When a thought had presented itself, and the subject matter is all there ready to compose a good, wholesome idea, by which the question in the mind might be correctly solved; when, as we said, by a careless action these carefully infused substances to form correct ideas meet with an abortion are destroyed, then, as a matter of course, there is a void. There is something incomprehensible then, and the result is that incorrect conclusions are formed, and improper applications made, and many ills grow from these human failings. If the truth was known by mortals regarding all the phases through which spiritual agencies are offered for the study and proof of an immortal existence, then they would all be pure and wholesome to mortals; but as long as the itching ears are turned first this way and that way, and the mind is turned by every breeze, so that not a whole idea can be composed, even just so long will there be controversy and fault-finding, and many unpleasant results for the investigators, for they, in that state, do not weigh truth in the scale of justice, and so infringe thoughtlessly upon the rights of others. Then the ready workers who have charge over the persons injured in such a way hasten to surround the person who committed the offense; if it is only a trivial offense, and thoughtless as said, that they may control a medium in the degree into which they wish to bring said persons, they then talk very pleasantly to them in order to call out what is within, so as to mingle it with other conditions, so as to gain material to work with, in order to gain their object and serve a levy upon those persons who had infringed upon others' rights. Then it is said that such are low, yes, evil spirits. True, they are nothing more than errand or servant spirits for the higher ones, yet it is their whole aim to bring impurity forth from mortals, and help to purify them, and see that justice is done to

everyone. Beware of those who are indifferent to Christ and His principles, for they are human adversaries in all their works, and also executioners, and take delight in such works more than in true progress. Truly, there is labor needed in the preparatory degrees which all must pass through, either as mortals or spirits, in order to gain and receive a permit of promotion to enter the progressive spheres. This is the point the investigators should keep in view, viz., that when he chances to drift into byways and commits himself by unlawful explorations, that if he can heroically pay the expenses of that route or the incurred penalties, he will learn his folly the sooner, and will become stronger in mind, and can use more acutely his own reason.

When in his travels he comes to a cross road, and sees no finger boards there with the description of route where these roads lead to, nor the distance to another point,—for it is not known as yet by mortals how far each phase of spirit phenomena will take the traveling investigator; but it will be known by them after passing the round and wearing the effects of each misdeed,—then the truth regarding each piece or portion of investigation and received evidence from the degree will be seen in which a communication was given, and what its true meaning was, and the natural and just results. When all this can be done, then there will be no more unpleasant encumbrances; no matter where you turn as an explorer or teacher you will not be assailed, because you know what position *you occupy*, and what grounds you stand upon. Be of good cheer, you who have endured the heat of the day, for the good wrought from evil is ever worth the struggle which it costs, and will bring more real enjoyment and true happiness than that which was gained without any adventures and struggles. Mortals are so constituted that they must be active, and attain knowledge and comforts by their own mental and bodily activities. If this was not so it might be said that the Creator made a mistake, but not so; He weighed the matter well before He placed immortal spirits in mortal or naturally-composed bodies, and had attested the fact that idleness would be indulged in if there was no law to make self-improvement, labor, and activity a necessity.

It is equally necessary that the acquiring of truths and general knowledge of God's works and laws should be acquired slowly, and kept in accord with the capacity, enlargement, and strength of every separate individual, and to have the degrees properly marked apart in their methods and guaranteed rights, in order to work with and upon the people, so that they may learn order and the necessity

thereof. Men must become a law unto themselves, as there shall be no written covenant in this new process of creating and transforming mortals, which is already beginning; but the law will be written in every heart, and to make the people realize that they are immortal spirits, even while they are encumbered with clay, the angels or spirits of those who have lived on earth before, are sent back to attest to the truths of immortality, and to renew the powers and call them out into action of those who are akin to them, and who are now engaged in a tour on earth. The people must realize that they are seen by spirits in all they do, and that even their thoughts are read and the depths of their souls surveyed, in order to learn the inmost desires, and also to work about the means by which these desires can be called out and mingled with other conditions, then to work about for the desiring soul all that it craved.

Let mortals learn that the various processes of manifested spirit power only serve the people according as they have need, and that the developments of the people are very uneven. There are some who belong in all grades, while others belong only to certain degrees, yet all the spirits who administer to human wants give assistance either in devotional growth or in finite degrees, in physical matters of perplexity or interest. They are all ordained by God as ministers over the people, and do their works as they receive the orders. Many spirits work tangibly in the earth atmosphere and upon mortals. They see the mortal workers and give them their aid in order to make the haste in that direction which the great change in nature calls for. Yes, friends, this is true, and is being done because it must be done. The people need to be informed of that which is in commotion on earth, then, if they do not pay heed to all these works, they have not nor cannot have any excuses to make. All building processes need a foundation first. We do not say or mean that the platform of law and gospel shall be removed, but that the progressive theory must be builded thereon as it has been from the beginning; yet changes are made in the conducting of the educating and transforming processes for the races of earth; for, as said before, there will be no covenant written which will require many things of the people to be obtained by growth in accord with the rules laid down in said covenant, and enforced on earth by spirits through mortals.

Now, all will be written in the hearts of men, and will be worked upon and kept before the mind's eye by spirits, and the people will and must recognize the co-operative labor of spirits with themselves, and so bring God and man together. The many different phases of mediumship now known are all needed. All must do an independ-

ent work that was sketched for them; yet all labors must blend together, and will do so when the scum is removed from the boiling cauldron which is the dense issue from mortals, provoked forth by aerial pressure, and the subtle forces coming under the regulative law in the physical degrees. All this bitterness that is now displayed will vanish, and even opposition will stand observant and quiet when all the introduced phases of spirit power are understood by the people. Then those called upon to work will do it cheerfully, and the remnant will be taught cheerfully that which from each degree is directed to them. Let not one be disheartened of all who have been called to labor with spirits, yes, to labor in the Lord's vineyard on earth in this present time, to aid in gathering earth's harvests, and in sifting and separating truths from errors, and to bring all received knowledge in classical order by spirit aid. All shall receive the reward that is of the most value to them, and craved by them the most. Therefore, all are to receive their penny as reward, the same in *one* sense yet differing in degree value. No matter how humble their calling may have been, if they have done their work well in their degree, they have standing out on interest that reward which was laid up for such work to be done, and if it is not received straightway and realized, no one can take it. It stands good and capitalizes, and will be drawn with interest by the one who did the work, and endured the scorn of the people for doing such work, and as I said before, I say again, that that which is the most craved is given to everyone as a reward for aiding in the present labors, so that all workers can be happy when they are done with that which was sketched for them to do, as said above, for they must all endure more or less of the conditional heat, must feel the pressure of opposing conditions to themselves, and to the works which they are active in according to their calling. They must feel the scorn of the people in magnitude to the difference there may be with that which is done by them and given through them, and the mortal status of ability to receive and understand. It is therefore easy to see that mediums laboring with worldly spirits in the lower degrees, yet in the same degrees in which mortals are classed, that they get along the best, and have the most pecuniary and physical aid, and less opposition to breast and battle with; yet they are rewarded even in such degrees, for it fills their desires according to their development. But it is vastly below in real worth to that which is gained by a worker in the degrees of law and gospel, and the imparting of truths and precepts which are all impelled and given by spirit power through such chosen and carefully-reared workers.

It is sure that the learned will criticise all this severely, and will find fault with the imparted truths as well as with the medium through whom they are given; and those who are not learned will scorn and scoff, but it matters not, pay no heed to it. Do your duty faithfully, ever remembering that the eyes of the spirits by whom you are called and guided detect all this, yea, even all the inward conditions of ill feelings which are suppressed. They bring it all to judgment, and blessed and justified shall be the faithful worker.

Search where you will, you will find something that will be of value to you, if you but learn to apply it rightly. Certainly what is learned or discovered must be rated in classic order, and is worth according to its quality in strength of degree from whence it came or where it was discovered. This affords a great deal of study, and it is the object and desire of spirits to arrest the wandering minds of mortals and engage them in these studies, so that everyone can become a law to himself and decide for himself the same as in matters belonging to each one's duty in the daily walks of life. Learn to exercise your reason aright upon what is given by spirit power now and upon all that was ever thus given before this to the world the same as in physical matters. You all, every person has enough to deal with by which to be taught these lessons perfectly. You must learn to think aright about matters which in the order of progress are inevitable, yes, are an absolute necessity.

You could not get along well on earth if all that the earth's surface would yield would be pure gold, and no waters be located, and earth did not produce stone, lead, coal, oil, grasses, grains, fruits, forests, and the many different vegetables so much loved by mortals. Are not all these productions more valuable than gold in the places they fill, and for which there is a natural demand? and the great Sovereign has supplied them.

Then why should He not supply the demands of the dual being of mortals, and that which is called the immortal spirit in the *same way* with all things which that nature needs and craves, yes, yearns for, with which to aid in its expansion and growth, and when it is supplied why do mortals fear to use or to apply it? Our Father, who is in Heaven, knows what His earthly children need while passing through these critical aerial changes. And the supply is given them, for all the mind forces of mortals are taxed and changed. See to it that you exercise your reason well in testing spiritual demonstrations, no matter in what degree or through what phase of mediumship they are demonstrated. There is use for all, then certainly there is good in all, but they are not all equally pure nor of the same value,

yet are needed where they belong and are of value there. It is, therefore, best to study well, and let few words express unsettled ideas. Then there is not so much room or danger of perplexities and humiliations.

It is a beautiful study that is offered to mortals,
And brought right home to them from the mansions immortal;
The residents from celestial climes
Walk the earth, and teach the people these are wonderful times.

A FEW COMMENTS ON THE PRECEDING LECTURE.

We learn from the lecture that the spirits who oppose Christ and the Christian principles work only upon mortals in the preparatory degrees through which all, either as mortals or spirits, must pass in order to gain admittance into the progressive degrees. By this we can learn just where we have been, and where we are now. We can also say of a certainty that the shadows and glimmers which have ravished our eyes often will truly delight the heart, yes, the whole being, when we draw nigh the reality as we go on in the march of true ascension in the progressive order. We also learn that as we see and understand why we have suffered, and for what results, our own peculiar experiences explain themselves to us, and as they do so we are delivered therefrom, are relieved, set free, from the aforetime pressing prison conditions. It is, therefore, best to learn and consider each lesson well, and I must also add that it would be better for us to have shorter lessons and understand them better, and to ponder well on the different points which we do not readily comprehend, than to have long lessons full of precept and meaning, and let the sense of it go out with the sound of the reading, and so receive neither present nor future benefit from it. Let us be sober-minded and studious henceforth more so than we have ever been.

LECTURE XXXIV.

A LESSON. — OUR YESTERDAYS AND OUR TOMORROWS.

Those two representatives of time, each one figuring in a different domain, are great task-masters. These two domains, though according to the laws of nature, are close together in their course, yet they are widely apart in their activities and power which is constantly exerted over mortals.

Yesterday is so often sullen and frowning, because so much had been illy played and turned out unprofitable. The shadows of yesterday fall like heavy clouds over heart and brain, and compel forth ill will towards others and towards self; but about what? Well, to be frank about the matter, it is this, that instead of having acted in a manly and womanly way, at no matter what cost, the actions were under the control of yesterday's force, the power active in the degrees from whence action had been compelled forth, and it was all a one-sided work. Man and womanhood did not hardly play one act; all was conditional compulsion, and, therefore, oppressive and dissatisfactory. There are chance times when other pictures light up heart and mind as a result of having acted one's part more in accord with design and the demand of and for self-improvement.

But how is it about the officer Tomorrow? He throws out glittering reflections for inducements that fill the mind's eye with fancy, and the brain itself with conjectures about the achievements and acts that are to be played for results desired. But where is Today all this time? It is badly cramped in between the yesterdays and tomorrows, and can hardly command a recognition of his rights upon mortals on account of the ever-present and necessary activities. Our todays are shaded by our yesterdays, and made loathsome by the dense breath of yesterday's farewell to time as it rolls down to unite with the great mass of by-gone days. Our tomorrows are keeping a strange magical control over us, and exhibits to the eye of the mind pleasing or terrible scenes. This is a great consumer of strength; and what is the result upon the activities of today? We do not do our duties of today; they are neglected. We are not drawing the benefit of the haps and mishaps of our yesterdays, and then we meet again with haps and mishaps on our tomorrows, just because we have neglected the duties of today. When good thoughts come to you, inducing you to do an act of kindness or to perform a duty, do it at once. Do not consult first with yesterday and prospect with tomorrow, for if you do you will falter and fail. The good seed or impression had been infused for the purpose of raising fruit and compelling forth the acts needed just then at that time and hour, but the good thought was taken in its tender growth and exposed to the grim Yesterday and to the mocking Tomorrow, and chilled, and death ensued. No works, no rewards! No fruit where there are no plants reared is the harsh answer of that Tomorrow when he is met face to face. And what of Yesterday? You cannot meet him face to face now. He is forever behind you, rolling around the turns of time, becoming Tomorrow and Today again unawares to the pilgrim wandering

through the stratas of nature in order to learn her laws and methods of evolutional and mental developments and of cohering.

I have said this after much pondering over the haps and mishaps of yesterday, and also upon the possible realizations of tomorrow; but let the actions which belong to today be promptly performed, then all will be right.

LECTURE XXXV.

EARTH HAS NO SORROW THAT HEAVEN CANNOT CURE.

Bridge over the road from terror to light,
The glories of Heaven shall dispel all earth's night.

These words were spoken to me by Jesus as He approached me in spirit yesterday, July 21, 1879. It has been a question of much discussion about prayer and its benefits, and whether mortals should or ought to pray. To clear away misapprehension about this, we will treat upon it lawfully. You all know that when Jesus was on earth He had a band of disciples whom He taught, but to whom He never presented a special form of prayer. That was not a part of His teachings then, because the people at that time could not have understood the true way to pray if He had told them. So, when they saw and heard others pray, these disciples of the Lord said to Him: "Teach us how to pray even as John the Baptist taught his disciples." Then the Master said: "When you pray say, Our Father who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is done in Heaven, give us this day our daily bread, and forgive us our debts as we forgive our debtors; lead us not into temptation, but deliver us from evil, for Thine is the kingdom, the power, and the glory forever. Amen." In this prayer He touched upon all the parts included in the law concerning the different states of man on earth, and the aid which could lawfully be received from the Ultimate Fountain in answer to the prayers of mortals. See how the prayer touches all the states through which the people pass, also the honor due to their Creator is included. Then, when you pray, do not make use of many words, as the Pharisees did, who were not schooled and did not understand this order of prayer, for that which is unlawful will not bring blessings but troubles or difficulties, by which the mind can be trained to see the errors committed, and that they are pursuing the wrong course by which to secure happiness. Do not

pray as the Pharisees did in order to be praised by man, or make use of presumptuous language. There is too much prayer outside of these limits which is not beneficial. We want it understood that we not only recognize that there is a God, but that we love and honor Him and pray to Him in the way directed, and that we receive blessings and truths from Him every moment of our lives. Those who are taught by God's ministering spirits learn how to worship in the true way, which is in spirit and truth, and which is the only acceptable worship. The pure waters of life are received, and the bread of Heaven is given fresh and sweet to the hungry mortals. It will mark this present advent, and regulate errors which have culminated.

Now, for instance, there is great doubt expressed by some as to the immediate resurrection of the body; even by those called Christians there is a good deal of controversy about this old body as to whether it will be quickened into life again or not. There are many who seem to have their minds settled concerning this question. They take a logical ground for it, and say that only the essence of the old body rises, and dissolves itself into the new formed body with other elements of the earth, according to adaptation. This is nearly correct; but, then, the body of Jesus, did that rise, or did the spirit rise from the body? as this was to be a sample, and all other bodies were to be raised accordingly after that elementary shaking. We see that errors have multiplied from much studying and commenting upon this question; and now, since the second advent has come, which is the counterpart of that one, and will complete the shaking of the earthly elements sought, we will show plainly the way through the valley of death and rob it of its terrors, and also clear up and make plain the question concerning the resurrection of the body, so that it can be known and relied upon. Mortals come through the dark valley when they are born into earth life. They are conveyed through the mystic tunnels, having no dread or fear about it because they do not know the philosophy of death, so grand in design and without an equivalent for usefulness. It must also be understood by the people in order to bring them to a true appreciation of the trials of earth life, and to a recognition of this, that they are placed on earth to gather knowledge from these material things and to acquire a tangible spirit form by the tissues of the body being woven in the spiritual textures while they are being nurtured by the products of the soil which is formed from the mass of fluids which boiled in the great reservoir before earth's day dawned. People were not placed on earth to fret and lament over disappointed hopes, or to acquire only earth's wealth and pleasures, but to work and study, and to thus gar-

ner up their true wealth in the worlds where they shall live forever. Those who worship the things of this world cannot see a spiritual truth in its true light, because their spirit is not yet awake so as to hear the voice of God and to see the rays of light from the great spirit shed upon their own, therefore when death comes for them they truly die and are placed in darkness and misery, are bound to earth, yet walled away by the atmosphere which separates worlds, but not minds or souls. At death the tissues of life and strength are all extracted from the body and form the basis or outlines with which the spiritual tissues are woven for the spirit body, and it is only in this much that the natural body is resurrected, for that which is left is but a clod of clay. All the life and strength was abstracted, therefore the spiritual body resembles the natural body so that all will know each other. All being fashioned after the likeness of God, and are the sons and daughters of God, heirs of the All-Father, and not one will ever be lost, but all will be redeemed in due time from the weaknesses and sins to which they were subjected by the force of the natural appetites which were not held in the proper restraint. All this is a part of the labors of today which is to be taught and made clear to the people by the angels. The Mosaic enactment of practical religion was for that of law more than for soul devotion. The Christ era marked itself as being given for soul devotion, and was given in pictures and precepts as well as by example, by which the inhabitants of earth were to be attracted and trained in faith, and to acquire the knowledge of that which faith had pictured, and which will be revealed to all who are true in due time, which time is the present time, and is the third era by which the other two eras are to be cleared up and explained, so as to be comprehended as a reality and as facts, and to become a practical religion of labors compelled forth by divine love for mortals, who in their natural state could never have been immortal. They could not have grasped anything higher than what natural instinct would bring to them. The God-head is not to be looked at as something personal, but as the principal emblems of power. Truth, which signifies gospel love, is the highest power. Justice is the emblem of law. It was love, pure and undefiled, which contemplated the laws, and which feared neither hardships nor humiliations in order to enforce them, so as to create a people of a divine cast, and although formed in material mold, yet they could be transformed, because the divine life had been breathed into them, which could be abstracted and clothed in other material suitable for the growth of the spirit functions which had been implanted in matter for growth and form. Hence, we say that truth is gospel, and is not

confined or limited, but that which is true is good, and a good deed done is better than all your prayers, or a humiliation borne in a just cause, or for the benefit of the same, is more in accord with the desires of the God-head than all the combined codes of religious forms existing on earth, for thereby unselfish love for the good of mankind is made manifest. Adhering to the Heaven-born principles closely and maintaining them practically is a worship which is very much wanted, and a worship by which the God-head is honored and truly recognized by those who so understand and practice the Everlasting Gospel. Grace and law understood is the unity of religion, and to bring the people to this unity is what the labors of this present advent is intended to do in common with what is said above.

LECTURE XXXVI.

THE CONDITIONAL DIFFERENCE IS THE RUDIMENTAL CAUSE OF
ALL THAT TRANSPIRES PHYSICALLY.

In bringing the conditional study before the courts of human judgment, we must talk upon everything that the world and the people are accustomed to, for all this is moved by the drive of conditions. This being so, and as the conditions through this labyrinth are difficult and intermingled, we must separate them by cutting off the fossils and removing the webs. This causes the disappointments realized by mortals, who are most carefully led out on a road, of the economy of such lessons, through those labyrinths to true spiritual freedom. It is an easy matter for people to shout freedom and aim to gain liberty, but the wrong course is generally pursued in order to obtain it. For instance, in a progressional or religious sense, the world at large has conceived the opinion that to leave Jehovah's fold and shades, and become self-studious on the subject of immortality, and by will power, knowledge, and skill in the natural and mystic, they become self-made, and that this would be freedom, and that this course was really the cause of the shaking of the shackles of slavery and the yoke of bondage, and thus be led to true freedom.

This is an idea, friends, from which all who entertain it will reap many troubles and trials with which to struggle and conquer, for it is true that instead of freeing yourselves from these fetters they become bound more closely and heavier than before, for these conditional, repulsive detentions in the onward pursuit of true freedom

are drawn so closely around you in a condensed atmospheric pressure, that many mortals lose their natural balance of sense and reason and become unnerved and debilitated, and some become insane from this cause, some commit crimes and evil acts, some steal and burn, and, in short, all kinds of disasters are brought in by the conditional locomotive, and must therefore be acted out. Even the whirlwinds and the hurricanes are not excepted, for more frequently in these days they are caused by the force of magic arts than by natural law, yet some are caused by the working of natural laws. The man of business draws around him just such invisible assistance as his business demands, those of the same grade and spirit type that are congenial with his own spirit and principles.

If a man has no higher or nobler desire than only to be prosperous, and to make money no matter how, so that he seems to be honest; such persons are ever surrounded by the descriptive and worldly spirits who bring before them those things by which they can obtain their desires, but by which at the same time they are captured under the dark conditional net, the same as the wild horse is caught by the lasso of his capturer. Conditions cannot be shown only to the senses and feelings, but when they are observed, can be seen as plainly as any existing object. The atmosphere is full of conditions, gases, and magnetisms, by which people are controlled, even as they are physically nourished by the bread and vegetables of which they partake. Each ill and deceptive thought forms a thread,—each good thought, word, or act, likewise. This never ceases, is going on constantly and warp and woof are thus prepared for the immortal garment. When the bad overpowers the good, the good angels are thrown in the background, because their bridge composed of these wires is broken, and they are cut off. The bad having taken possession, they erect fortresses around their captives, composed of evil thoughts and ideas, which must then be acted out. It is against this state of things that we are battling. These are the conquests in which we are engaged, in order to level down these dark conditional prison walls, and lead the captives out where they can see the heavenly light shed forth from the throne of God upon all who dwell beneath, who are sitting in the shadows of death and desolation. These mocking conditions are the shadows of death in which so many are wandering.

Let a man become versed in all the sciences that his capacities will permit him to explore while in the material frame, yet he is but a captive in the most deplorable condition, and he will at length see for himself that what he had seen was only the mocking shadows of

the reality, that this enticing platform, founded upon the sand granite of nature, cannot be depended upon, for it is liable to be moved, transformed, and changed, and at such times neither mortal or spirit can stand upon it. Then where are you? The platform has been moved, and a fall is inevitable, and it must necessarily be a severe one. I do not say this to denounce the natural and scientific studies. No; they are useful when they are rightly garnered up in the mind, but care must be taken in order to keep these studies in ratio with the features of importance of the other systems, which must blend together in mental development so as to keep all the senses and reason on a fair balance. In order to do this, let Father, Son, and Holy Spirit, be the guiding and protecting power, and let the Heaven-born principles, truth, love, and justice, ever be the officials presiding in your hemisphere. Consult them always before you commit anything whatever, and you will soon be enabled to see what is offered that is edifying, and what is destructive; but while the conditional struggle bears sway, that is, all the accumulated matters that have thus gathered in the said thin threads and wires are woven into bridges, and over these the invisibles come and go by millions. Another point I will speak of in regard to the deceptive promptings is this, that mortals are thus worked upon until the deception they have practiced is counteracted upon them. They are led through perils, they meet with disasters and lose many things, and suffer many trials, even the charges and counter currents are against them; but through or by this the roads are paved for them by which to find freedom, and physical and spiritual prosperity, and joys when all is overcome. There blessed will be the man that overcomes temptation, and blessed likewise are those who have fallen through temptation and have endured the time of their trials and provocations, and can break safely through the enchanted conditions to freedom. No one undergoes changes of any note as long as perfect ignorance predominates, for they have no knowledge of this true and natural life-compelling force, but as soon as light is obtained, and the goodly desires arise for deliverance, then the struggles begin, and those perverse or adverse powers try with frantic skill and might to hold their captives. Many things are thrown in as crosses and obstacles upon the shoulders of those who desire to go heavenward. This is often tolerated, and gives such mortals special hard struggles, but they will reap great reward when all these troubles are overcome. Turn to the Scripture records for testimony. For instance, the history of Job explains conditions very plainly, such as are being realized here by some whom we have taken through to teach them; thus all things

are being rehearsed in a successive review course. The most strange physical displays that transpire are the realized effects of conditions.

The mists will gather, the doubts arise,
And ill conjectures learn to be wise;
Study the problems that daily appear,
And do as duty, your part do not fear.

'T is never so gloomy but what again rises
The sun in his splendor against mists and vices;
All things which appear are of nature a part,
Have labors with those to aid or to thwart.

Be steadfast and true though the wild waves are tossing,
And you are left on life's sea alone at a crossing;
Exert yourselves well, and try your own strength,
And you'll soon see your powers of mind will expand.

This march on life's desert ever eager pursue
With labor of muscle and mind, learn to know
The object which prompted a journey for you,
And when you discover, those duties well do.

LECTURE XXXVII.

A TIME FOR EVERYTHING.

There is a time for everything, and all which occurs under the sun is compelled forth by some invisible cause. This being the fact, it is of no use to grow weary over troubles and trials, but we should ever strive to find the true object and to work out the problems which is the ultimate design of the labors of life, even as much and more than it is to attend to the physical duties which the maintenance of the body demands.

The subtle factors for the analysis of these lessons, and the way to learn these problems so as to be able to demonstrate them, are not found so easily. No, it requires hard work and much close studying to achieve such grand purposes. Therefore, the mind must work as well and as much as it can endure if the problems brought forward are to be intelligibly solved. The angel ministers do not tell all that each spoken and revealed word means. Nay, they wisely withhold that, for there would be no increase of strength in the mental powers if there is no serious brain exercise and sincere soul-longing for wisdom and the way to learn and understand. All things which take

place are for you to learn and profit by, and to reveal to you the physical connecting links to the invisible teachings and heavenly revelations. This I say so that you need not grieve, nor take offense at what transpires or is experienced by you. Be calm and pleasant. We govern all this, and time will work grand and marvelous changes.

LECTURE XXXVIII.

SCRIPTURE AND THE SPIRIT WORKS OF THE SUPREME LAWGIVER
AND HIS LAWS.—THE ATONEMENT OF JESUS THE CHRIST.

This important question is baffling many noble minds who are drifting on the sea of uncertainty in regard to this erected chief corner stone of offense to the natural minded, the world wise, and self-made. These classes of people who, by their shrewdness and close observations in their investigating routes and watchfulness over themselves, have accumulated stores of knowledge from those fields, and have wisely benefited themselves in physical accommodations in worldly matters by their quick conceptions and their skill in striking to advantage the oars by which their life boat is propelled on this conditional sea; but they run to extremes, and, by these attempts to be self-great and self-guarding, become wholly powerless and are being drifted about by every breeze, having no anchor by which to station their wild wants and fancies. These, in their self-exalted folly, have denied the atonement of Christ, for they would not that He should reign over them. They would prefer to be the great I Am themselves, therefore, they disbelieve, or, being driven by this pulse, say they disbelieve in God, that there is no Omnipotent Ruler and Father over all. Those who have been misled in regard to this truth say: "Now God, the Father of love, was never at enmity with His weak and wayward children, therefore no atonement was necessary to bring us nearer to God." But it is so that the natural gross matter and the divine and ethereal cannot mingle and be comprehended together unless there is an essence that has the power to do this by bringing them together in the eras of order, and by sifting and purifying them in the furnaces established for this purpose as they are marching onward, and thus unite the heavenly and earthly and harmonize souls, and crown the spirits' efforts and clothe it again in a healthy, substantial, and an incorruptible body. The mission of Christ had this power, and was ordained for the purpose of uniting

God and man, and it also set the seal on the covenant, and for this reason no other beast of power can conquer or open any of the seven seals, which signify the seven spirits of God. Again, it is declared in this great day for mortals, which we call the peoples' advent or the peoples' day, that Christ was no more than other men, but that He was a prophet and the founder of a good religion. Why not give to Him the honor which God His Father gave to Him when He exalted Him over all, and seated Him at His right hand until He should come in His majesty to conquer the nations and subdue all foes, accompanied by His saints and angels? That time is the present time, and we may ask all those who have doubts in regard to the true character of Christ as Christ asked His disciples, He knowing the expressed opinions of the world, and also to test the devotion of His little band, said: "And whom say the people that I am?" for many give their opinions and ideas, yet at the same time are not certain as to the truth of the matter. Now, I will tell who Christ the Son of Man is. He was the first and second Adam. The first Adam created by the Lord of Wisdom, who has neither beginning nor ending of days. It was He who brought this great plan of creation into action,—this multiplying of mortals who, by divine law and labor, could be transformed into gods. This Adam was again transmitted and born in the flesh in good time, as stated in the Scripture, and became the effective power of an elementary shaking and harmonizing of essences, by which mortals were brought into closer rapport with God. But the great plan of redemption was not then fulfilled as some short-sighted mortals have conceived, who, having wrongfully construed and stored up in the minds the parcels of these manifested and declared piece-works of the Almighty on earth among the people, they must learn now in these days, when the faith that was taught is turned as you now behold it into an actual knowledge of these truths, that only now the redemption is drawing near to its fulfillment, and that the people must learn God's laws and throw aside all the fossils. Yes, the temples and images of impure worship must be destroyed, and you must learn of a truth that God is spirit and dwells within the inner temples of the soul if they are fitted for His presence. The soul of man, apart from the external, is free to sigh for and desire the association within the chambers of the mind of the noble, the good, the true, and pure. The reverse state also exists owing to the self-compounds, and the knowledge of these compounds. I say this because there are three-fourths of all mortals who do not know themselves, and therefore have no control of themselves, and are led out to be idlers on the highways, drifters on the condi-

tional tide and wanderers in the wilderness of human and mental depravity. Therefore, make it a study to know yourselves, and give an hour each day to holding communion with or to consult with the angels, or to remain in silence at least, for only with such conditions can the divine spirits come near and work successfully upon you. Keep the spirit doors open by constant aspiring to higher realms and sending forth the noble soul desires to be taught the higher truths and to be ever refreshed with the waters of life from Zion's fountain. Jesus the Christ was also the writer of the covenant law, and it was He who was with Moses and with all the mighty prophets. Is He no more than another man, or what say you? He is also the Son of Man, but the world-wise must first be baffled upon this question before it will be clearly told in what sense of the word it was meant, for great perplexities are on the surface now by which to involve all unbelievers. The conquest of the great King with the theories of the world and the nations is not only impending but has been in actual commotion for a season of time, and the decision for victory and the crisis is nigh at hand. We wish you to bring up all the points which to anyone are not comprehensible. We permit you to ask for information, for we are administering thus to mortals, to teach them the Everlasting Gospel, and we proceed forth from the victory.

LECTURE XXXIX.

A TIME OF WONDERS.

What a time of wonders is the present time. We do not even faintly understand the magnitude concealed in each transaction of the many that come under my observation, and in which we are really concerned, that is, in many of them which I see clairvoyantly, and witness and realize them physically. We know not how, yet learn part after part the lessons which these mystical works of wonder teach. When we speak of the works of wonder we mean those that are the most subtle in their nature, therefore the most difficult to explain, even after witnessing them. It has been our fortune and misfortune to see works of the subtle conditions transacted around us, often of different shades and degrees, but all seemingly by arts. Last night there was a great commotion in the room, which continued until long after daylight; it was a terrible commotion of these conditional works. At first we saw many spirits in the room holding a

consultation, then one of them took up something and turned it. It looked at first like a small piece of paste-board, and as he turned it grew into the shape of a half moon, then it changed to the shape of a horse-shoe. He turned and turned it quickly for a little time, then all manner of things came in, such as flowers, pictures, and then a large arch came in, which, after considerable work, was finally opened, and many things were taken out of it. The performer had on an oil-cloth coat, and stood on something resembling a large tin box. It was wonderful to see how many articles were taken out from that box, but after a short display this all faded away, and nothing remained but a few spirits around the house. They are the spirits who are doing the tangible works which are compelled into physical realities which belong to those mysteriously performed works. These are errand spirits and have not progressed much yet, but perform tangible works through their medium.

We saw them perform a piece of work, but we did not understand it. They had spools of thread on a spindle, but took the thread off and wound it on a beam. There were many little wheels attached which they turned until we became dizzy. We then saw a load of something being brought up the street; did not know what it was, but the guard would not permit it to be left here. A large dog walked up and down the sidewalk, barking, until the load was taken away. We also saw several lions around at the same time; they are symbols denoting protection. We often see such works transacted which are dark and disagreeable, and they often bring ill results to us. We could see each time from whence all this came. When will the world be ready to receive these facts, for they are facts, some of which we wish were not such? They tell us we are to make history, and testify to these things as we learn them, for they are a part of the great mysteries in the universe, and although strictly chaotic, magical, and subtle, they cannot be conquered nor explained by any but the strongest and highest power in the universe. There are many mortals who deal in these, but they do not even know what they do. These works are, the greater part of them, the result of the strong force directed on human nature in order to bring out the innate forces or powers. That there are many attributes in every mortal organization, dark, subtle, and mystic, no student of human nature can deny; and when a force from without, directed by a strong will power is set to work upon them, they come forth and are quickened into life and action. In this way all the latent powers of the natural man, and also of the spiritual, are brought forth to light, to life. The first thing a natural chaotic force manifests is to become a

monarch over all that comes in its way, then it manifests as an opposition power, and there is no sense of any lack or want of duty, nor any sense of what truth, justice, and true principles are, although these heavenly virtues may be much and freely talked about, yet those persons have no real sense of their importance. By this we mean those persons who are thus worked upon by this outside force, and who give birth to such traits of character or attributes which were a part of their natural composition, and which had not been called into action before. Their talk is an empty sound, there is no substance or truth in it, despite the wordy proclamations of innocence and truthfulness. They have no capability for knowing what truth is. They do not progress, nor cannot until they learn to know themselves. Those persons who object to investigating Spiritualism should turn within themselves and begin their investigations there, and if they are candid in regard to the matter they will discover one mystery after another, and even the works of spirits with mortals will be found right with themselves. These works are refining processes, for by them mortals are rendered purer and more refined, although the work itself is unpleasant and difficult to explain and to understand, but it is a part of study that underlies all other studies. When in the material sense the child is born into physical life on earth, and has reached the age when it must be taught, when the cultivation of the mind must begin, we all know that the first lesson to be taught is the alphabet, the simple rudimental lessons which will gradually develop the brain, and prepare it to study and master the higher branches, which are called the accomplishments for life's duties and activities here on earth. Even so is it with the orders of progress. The simple rudimental lessons of the order must be studied and learned first, for only thus can the powers of the mind and soul be properly developed, and can grow to be healthy and strong, capable of discerning good and evil, and the purpose of each of these in its place.

Only thus can true happiness, which will never be shaded, be obtained, for as long as the different shades are not studied and known in degree and tendency just so long can they at any time break forth and eclipse the sun of happiness and prosperity, and give pain to those innate parts that were smuggled into sunshine without having had birth in their proper time and place, and in not having been useful where they might have been. There is no such thing as individual completeness as long as there are any attributes in the wonderfully composed mortal or spiritual organization that had not been called into life and action.

Not one of these attributes, whether of a worldly or spiritual nature, is ever called into life with pain; all that is born into life causes travail, in order to make its mark. Therefore, no one can attain to true spiritual development, nor mount the summits in the march of progress while reclining on flowery beds of ease. *No*, only through pain, toil, and suffering can this be done, and these sufferings should necessarily be borne with patience, and the labors, no matter what they may be, should be cheerfully and willingly performed, and all trials, mental, physical, and financial, and even the adverse public opinions, all should be borne pleasantly, for the time will come when all of this will turn to weal, but to woe never.

MARCH 16, 1881.

LECTURE XL.

A DIALOGUE.—THE GOVERNMENT OF THE UNIVERSE.

Question. Will it always be under the direct wielding of Jesus, the King of kings, or will there be a change after the thousand years are over, which are the numbers stated in the agreement, in which He was to rule in peace after all the conquests were ended, and to give power to all the prophets, martyrs, and saints who suffered for His name's sake and for the testimony of or to His works?

Answer. Jesus has always been a central figure from all eternity, and has had parts to do in all the transactions which have ever been done, therefore He was well qualified to undertake and accomplish this great task which no other one could do, and therefore all shall ever freely extend the right of rule to Him as long as He will accept it, for it is a position which no one who has a knowledge of its great weight desires to fill.

Question. Why is it necessary that Jesus should come forth with His army to make war against the nations?

Answer. Because the world rebels against Him, and the people manifest in their ways of living daring invitations for war. The great Ruler must come against His subjects and set them low, and quiet down and crush out this rebellion, for the hearts of the people have become hardened, and they will not listen to the voice of the spirit of God, nor to any warning that is sent forth as a divine issue to man. This was foreseen from the beginning that it would be so, and provisions were made to meet this state of things, and those law-

ful injunctions regarding these works are now being fulfilled upon earth by mortals who are being acted upon by angels, and impelled to do these works.

LECTURE XLII.

NO CROSS, NO CROWN.

Life on earth is mostly so shaped and governed that the spirit life which is the next entered can give a sequel to it. Shade is good while on earth, for in the shade, in the midst of cares and troubles, more genuine thought is developed and true lessons of value are learned than when the sun shines on and around the wanderers. When you consider sincerely that you will have a sequel to your earth life awaiting you, you will not crave so much rest and enjoyment here, but you will realize the greatness of those words, that those who sow in tears shall reap with joy and delight. You would not want more than you need, nor value your needs above those of others, because you would bring quickly before you the ready sequel which in spirit life will be sure to be presented to you when you are called home. Be patient in the time of trials. Study the causes which produce unpleasant effects. Be true to yourselves, to the laws of nature, and to everyone, and in everything as far as your knowledge serves you as to the fact of what in each case is truth and is just. There is nothing comes by mere chance, and all that takes place under the sun must be, and had its own time allotted for transaction. Therefore, joys and sorrows, rain and sunshine, clouds and wintry frosts and snows, all come to act their part and to aid in the regulations in order to produce prosperity. Even so does sickness and troubles of all kinds aid in regulating and brightening the human instincts and mental space. There is nothing made without a purpose, and he who sees that and seeks for or to find that purpose, becomes great through life, and although they might pass away in seeming misery and even unnoticed, yet the very soil that such a person has trodden upon will breathe for their greatness when they are gone, and their principles and deeds live forever.

LECTURE XLII.

THE WORKS OF GOD.

Behold the workings of the Divine Architect. How He molds all parcels and parts for beneficent and universal good. Each being, whether mortal or spirit, has, according to the universal design for the completion of the great plan, certain conditions to meet, which, in turn, compel forth such actions as are a demand of that nature to undergo and perform for the purpose of keeping the assigned track on the tide of life which, without the turns and offsets, will bring the traveler safely to his final destination. Mortals applying all their vital forces of mind to contemplate how to gain earthly things would be tossed, if they were not arrested in their course by the tempests, into grievous conditions from whence they could, only with great difficulty, be extricated and placed again on the track leading to their heavenly haven of rest. You see by this that *over* efforts for gain cause the travelers to leave their marked lines on life's tide, and then they drift into the tracks of others, and from this comes all the collisions and struggles, and some of the travelers become totally wrecked because they were careless, and others drifted on to them unawares, and both parties must suffer, one for not being cautious and watchful, the other for trespassing on another's rights or claims and on the laws of the universe. They feel discomfited, and the unrest and dissatisfaction arising from within is the outcry of the soul in a rebellious sensation upon the dominant forces of the external form, the proclivities of which tyrannize harshly over the better sense and finer feelings, and bring reason and will under the savage control of the unbridled appetites. Those appetites are very numerous. Some are passionate in their appetite for dress, others for money, some for lands, others desire honors and fame, while others, lower in their ideal fancies, become subdued by the sensual appetites in strong drink, the use of tobacco and narcotics, some love to gratify their appetite for eating, regardless of health, and many such additions too numerous to mention. All these are factors made use of by individuals, and they are hindrances in their pursuit for individualization. Therefore, they are in bondage below the level of true virtue, and many sad experiences must be met by them before they can be led through the walls of these self-made prisons.

Through all these processes the great builder of the universe preserves the royal germ, and when the rubbish is all removed it will expand and acquire its assigned form, and will be fashioned by the

commissioned masters of art to be what the designer intended it to be, and it will be placed accordingly in the niche assigned for it in the great building.

These master-builders are the commissioned guardian angels who alone can work upon the better qualities of each being, and bring about the transmutation of these fossils and gross matters into purity of being, and can lead their charges up and above all the lower dross, and bring them safely home to Father's house, to the mansions prepared for them by the angels. Now, having said this, I will touch upon another point in regard to the commissioned guardian angels. It is truly said that all persons living have angel guardians, but at the same time there is a great contradistinction between the guidance of familiar spirits and that of guardians commissioned by divine issue. For this reason you often observe undefinable conditions around some persons in circles of society, or as you chance to meet with them otherwise. All is turbulent and complicated. You behold, as it were, spirits screened by a mist, or, if clear, you fail to learn what the object of their attendance is towards the persons in whose atmosphere they are seen. You cannot at all times learn the names of the guardians of everyone, although some one seems to fill that office. I will tell you why this is. Everyone has, according to natural inheritance of earthly things, an amount of miscellaneous difficulties to pass through, and which, during these processes, are attended by the worldly types and servants. Therefore, no guardian's name can be given, nor is any one spirit a constant attendant. As soon as these ordeals are passed, and the soul guardian who is divinely commissioned can place himself in rapport with those whom they wish to raise to their own level, then a change for the better begins, and the person becomes entirely changed. Dangers as to worldly missteps are then all swept away, for no harm can approach, and only a marked pursuit of true process is then the combined effort of such an individual, for all things are so governed by this soul friend that only that which is benefiting and elevating can be done. This, however, does not exclude troubles and sufferings in a physical sense. No, they come even more frequently, but there is no yielding to temptations; all this, if with difficulty, is subdued and held under foot, and thus one summit after another is reached until the conquests are all ended, the battles all are won, and then crowned with gems of honor, the true being steps forth, hand in hand with those who led them safely through into the joys of Heaven, to then work together peaceful and happy, free from difficulties forever and ever.

LECTURE XLIII.

GOD'S PLAN WITH MAN.

The law in and upon which the labors of the said plan rests must be revealed to the comprehension of mortals in all its simple profundity. The plan must be viewed in a rational sense and upon the principles of evolution, which principles were decreed and wielded by divine wisdom so as to suit each separate part of introduction, viz., of the attractive compact-parcels of ethers, gaseous fluids, and combined properties of the sun into matter, to thus cement or create, to shape and bring forth the objects desired. All which has been evolved, and by the application of great labor has become shapen into forms, which forms have, by the laws of interchanges, been transformed and purified. All this was derived through the power of labor directed by divine wisdom upon chaos, and which is the great force with or by which all natural things were created.

All intelligence is the action of the divine mind upon all minds, even as the rays of the solar system awaken and form all natural things. In like manner, by such a process, the soul power is developed and purified, only it is mind acting upon mind, spirit upon spirit. Therefore, God's plan with man was that through the power of His own wisdom or mind He would evolve man from the chaos of his animal existence and bring him into the intermediate spheres of God, and make him an heir of all which the immense universe would yield in wealth and wisdom, but He would also make him a co-worker in accomplishing this, and also by the processes of laws and rules laid down make man his own redeemer from all the gross matters of which the natural man partakes as a contribution from the lower chaos for the support of the physical functions,—the animal man in which interwoven in finer tissues dwells the divine man, who is ever striving with the external for his rights and divine recognition, and he will labor to win this race even if the task required thousands of years. It will never, nor shall ever, be laid aside unfinished. The plan calls for an ultimate redemption, and the task remains unfinished as long as there is labor to be performed in these channels for the freeing of man from his animal nature and system dross, and of bringing him up onto the level of true morality, also to a thorough recognition of his rights and responsibilities, so that he will comply with them without being lawfully compelled to do so. There were necessarily many great parts to be acted in the execution and labors of the plan, and some of these parts were to be filled every two thousand

years according to the lawful course, and all the intervening time it required to work in order to get all the subjects ready, and so prepare general conditions so as to make such an accomplishment possible. One great part was worked out by Moses and one by Jesus, and one is in action for its fulfillment now, and this threefold connection of the divine mind with mortals will renovate all earthly customs and change the mental properties for brighter and purer intuitions. But even when this is done the end is not yet, as there are still more parts of importance to transact, but they are of different characters and will make a very different display from those which have thus far been customary or have been experienced by the people. The records show that many noble minds have lived and labored for human reform and elevation, but they have all worked but to bring the human mind only to a receiving point. They labored solely to prepare, and were the servants for those who were the lawful subjects for filling the great parts of the plan, and to thus have the effects of the laws sealed and indelibly enstamped on all mind and matter for a universal testimony of their labors, also to make the desired results secure by adherence and enactments of law and its proper execution. It is not necessary that this person, who is the lawful one to mark and finish such a part, should make a great display of the different labors before the world. The works can be accomplished in quietude, yet all that the law demands must be prepared by such an individual, or rather by the power acting upon or through them, as the person in the physical form is not an actor or actress of themselves, but the willing and prepared instruments upon whom the legal authorities work so as to accomplish through their instrumentality that which the law requires. There is, then, a time always fixed in which such workings of the spirit in this way must be revealed to the world to receive either praise or censure according to the mental standing of the people, and whatever may be said or whatever the sensation may be, the truth cannot be blighted or injured, but rather strengthened and revived by it, and this all soon dies away like the sound of a roaring wind when the voice of God bids it be calm and silent. Then comes the thoughtful reflections, the sincere inquiries, and the word that proceeded forth from the mouth of the Lord cannot and does not return void, but will accomplish that for which it was sent forth. Then the people will be willing, yes, anxious, to receive the revelations of God's plan with man, and will earnestly desire to learn and know concerning the laws which were the factors by which the labors and divisions of labors and parts to be acted out were accomplished and filled. But while the greater number of the inhabitants of earth

will accept the truth of the Everlasting Gospel, some will remain stubborn and try to cast a bold defiance against these revelations and demonstrations. Alas, they only defy themselves, and will meet with sad and tragical ends, for that which is born of God will stand and live, and no power of hell or earth can crush it out or overthrow it. Therefore, every word which proceeds forth by commission or by word of mouth from the Lord will in due time have its desired effects, for it is an introduction of the divine into the material, and it will refine the coarse material, for it will act upon it like a refiner's fire until the desired object is accomplished, the same as the introduction of the properties of the sun wielded by wisdom and chemical knowledge brought forth the physical results from the gaseous masses of chaos, even so will these spiritual introductions evolve from this mass of unsettled opinions the mental powers of mortals and bring them forth again bright and purified, although they must pass through many ordeals of treatment, but all this will surely be accomplished. Mortals must become acquainted with their parent God, and learn how He worked to raise them from the animal plane up to a plane of purity, and to make man in His own image in a refined and spiritualized sense. There are many things yet to be revealed that will be hard for the people to accept, viz., those in regard to the tree of life, the tree of good and evil, and the many parts of the typical records which have through all these ages been looked at as literal, but which were only symbolical statements, and the work of this part is to finish, clear up, and make plain all these things, and this will be accomplished. And if the people will listen to the voice of the spirit of truth which comes from above to reveal and testify, they could lessen the troubles and trials which otherwise would have to be passed through by the people on earth.

Time's march is ever pursued, and space is left behind,
 All changes are for good, but mortals are so blind
 To all these wondrous works, so grand, so pure!
 They falter, miss their marks, and must endure
 Much suffering by the way. 'T is nature's law
 To exact just pay; view this with awe.

Learn whitherward you go, know well your pass-word,
 Then you can pass each foe, for heavenly cohorts
 Accompany pilgrims ever who thus their march pursue,
 Who heat and storms will bear, are firm to duty, true,
 Who learn time's secret well, thus break each subtle spell;
 Onward they march, and say farewell.

LECTURE XLIV.

ACTS, CH. XI.; VERSES I.-XIX.

We see in this text very many resemblances to what are at the present time realizations. All persons who at this time are attracted by the works of spirits on earth, and investigate the same through mediums who are used by the spirits, they can learn for themselves that people, now the same as then, are gifted the same, can see visions and receive inspirations, and that, whenever conditional culminations have passed all the other degrees, they must, according to natural demands, take effect upon earth. These having arisen from earth and from mortals, and having been by lawful courses taken through all the processes, are again reissued to mortals. It is then that a higher elementric sphere has been reached, and the regulative law pronounces it a stratum higher in the evolutionary marches in the order of progress, and accordingly spirits have the privilege of doing the works that need doing on earth, before a separation of those forces takes place, and will be reproduced again for said effects in each cycling day marked for a natural change. This has been the rule, therefore lawful, and now, when this eternity's division clause is to be enforced, which, in magnitude, exceeds the highest of all former divisions, therefore we are favored with this great spirit out-pouring which all rational beings can be assured of, and can test for themselves if they will but observe the many transactions and candidly investigate, and learn from whence and for what ultimate purpose these great works are being performed. Those primitive saints had their weak points the same as we have today. They found fault with each other whenever one chanced to overstep their rules or law just the same as it is realized among the people of today; and the tenor of this text reveals plainly that they were selfish, the same as the people are today, an evil which to a great extent today confronts all heavenly issues and works, which weakens the power of the spirit over matter and the material elements. We see that Peter, when they of the circumcision contended with him, saying: "Thou wentest into men uncircumcised and didst eat with them;" he rehearsed his vision and how the call was made upon him to go to the city of Joppa. It is evident from this that they had heard it before, or he could not have rehearsed it to them, yet they contended with and found fault with him for doing as he did. Friends, I would say right here that persons who are so gifted that they can stand between the visible and invisible worlds are compelled to do whatever

the power acting upon them wishes them to do, whether it is what they would like to do or not. But if this power is rebelled against by the gifted persons by positive self-will, then the will of those operating cannot be made manifest, and those persons then at once become unfit for that purpose, and can no longer be used as avenues through which these works can be furthered or done, no matter of what nature these works may be. Hence, the mediums who are truly devoted to their controlling power are highly prized in the sight of God and the angels, but are found fault with by mortals because their actions do not agree with the wishes of the people. These persons are not at all agreeable to their friends, much less to strangers. This was the way with all the prophets of old, also with the disciples of Jesus, and even with Jesus Himself. Then why should not the same rule mark the careers of the modern workers with the spirit world? It is passing strange that, while it is known to all intelligent people that it is only through mediumship that the truths of God have come to be known on earth, they so bitterly rebel against it, and build up fortresses composed of strong self-will against heavenly issues which the angels and spirits bring to earth, and infuse and diffuse by the aid of their co-operative helpers, the mediums of today. What is there about this that is so offensive, or not in keeping with God's laws and ways? Even Jesus could do His work only by first becoming a mortal and receiving His instructions from the Christ-Heavens, and from that sphere He was impelled to do His duties and work according to law, but not to please the people. He was limited by that power from above, even in His way of teaching, so that He could not speak plainly to the people, but only in parables, and by this were most of His teachings shrouded in mists, because they were not to be physically realized for a fixed season; and all things that tarry in fulfillment must be veiled from the discovery by mortals, and must stand and be known only as prophetic, while such visions or messages which are to be fulfilled right away are plainly told, because their passage through all the degrees have been made, and they have arrived now upon the last stage where they will take effect. The text says that Peter saw in his vision a sheet let down from Heaven which contained in it four-footed beasts of the earth, wild beasts, and creeping things, and fowls of the air, presenting clearly the corresponding issue to the condition of mortals and their needs.

Now, Christians have nothing to say against this, because it occurred to Peter, and they accept it in the literal sense, that the sheet was really let down from Heaven, well knowing that nothing

impure can ever enter Heaven. Hence, nothing impure can come from Heaven. But all which is contained in the records is rather prophetic or figuratively stated for this purpose, for mortals to exercise their minds upon until the fullness of the time comes for each part that is given. That time is when such conditions shown as prophetic in visions have reached the physical degrees and produce their effects on earth. Then the veil is drawn aside and the reality is revealed to mortal view and understanding. By the present effects of conditional out-workings all that has been so long veiled in mists can be learned, and that which has heretofore been too difficult for the people to see clearly enough for an application in its tendencies, but, by close observation and study, each sum can be mastered, and each sentence can be learned and understood in its proper meaning, and can be demonstrated as the physical effects afford the occasion, which effects are occurring now every day in some of the different parts and portions. The sheet and its contents which Peter saw in his vision were let down from the spheric divisions from the co-material worlds, which are closely allied to the world occupied by mortals. There are seen the same things as there are on earth, only in a more perfect state. But Heaven is not there, no, far from it. In those ethereal realms called Heaven there are none of these things to be seen which Peter saw in that sheet. All is purity there, and nothing impure can enter there, and mortals who leave earth by death do not often find themselves in those blissful realms immediately after leaving earth, for they were not transformed into such angels of purity by the natural act of transition, but are simply transplanted into the spirit world, into spheric division, there to be fitted for an entrance into a higher and purer life. The difficult passages of Scripture can be cleared up only by learning the lawful ways, and by walking in them, and learning step by step the reality of the mistified problems and lessons. But, say the theological teachers: "Here it is, these so-called mediums of today are all cut over the same pattern. All set aside the Lord, His power and words of promise." But stop, my friends, consider well what you are speaking of before you commit yourselves any further. We are well aware that Jesus said: "I am the way, no one can come to the Father but through me." But have you rendered those words, so full of meaning, correctly? We claim and know that you have not. You preach to the weak-minded and tell them they must throw themselves upon Jesus with all their loads of sin, that they must have full faith and confidence that Jesus will do all for them, and He will do it. Oh, how sweet, and yet so full of disgust, is the thought that to come, defiled, weak, sick, and sore,

and try, by a wordy proclamation, to pass the educational degrees on the merits of another, of Jesus, and rise to the foot of the infinite, just as you are after all; crippled in ideas, weak in intellect from non-exertion, deformed in bodily texture and composition, to say the least, you would be too imperfect in knowledge, too impure, to find tolerance in that blissful locality, even if you had entered on the strength of Jesus, and the result would be that Jesus Himself would pronounce to you those crushing words: "Friends, how came you here, not being clothed in the proper raiment? Depart from this place." They then are taken to the prison spheres to which all the imperfect are assigned, and where all must pass through the ordeals for learning, and for being purified as we have shown. There will truly be gnashing of teeth by those who had hoped for that which they cannot realize, but they will be compelled to see their folly and to pass through all the proper degrees, which to them will be torment, because they were selfish and desired to be let alone, but this selfishness will be purged out by the fires that burn constantly, yet consume not, but which purify only. Yet Jesus is the way, the only true way, in which alone ascension to the Father can be made possible, the only way in which we can of a surety draw near to the Most High God. But how is He the way? He is the author of the covenant, the author of the plan of redemption, the personal initiator of the gospel of grace which hangs in law, and He did His work according to the law, which, by the powers of His own mind, He had contemplated, and after due consideration and approbation thereof had enforced them, as all know who study the creative works. Hence, the way spoken of is to learn the law and gospel in their proper tendencies and power, and to abide within their limits. When that is all done, then the way truly leads up to the Father, because the light diffused from that luminous center lights the path for all who walk in it, and they become strengthened by the power of that light, so that they can read and understand the lessons, both to the right and left of the path, without being retarded in their onward march, or puzzled over the meaning and application, for where this heavenly light falls no mists remain to obscure the lessons, then there will be nothing to fear or to doubt. All is peaceful, all the powers of the mind will then be free for exertion, for when abiding in law and gospel there is full freedom. The limits of law and gospel are frequently overstepped by almost all of the teachers and believers of the gospel of grace. Hence, they are not free to walk or to exercise the powers of their minds, but are like bondsmen to those into whose degrees they enter when they step aside and out of that beautiful

granite path of law and gospel. Therefore, many are cut away like branches from the parent vine, and can therefore have no nourishment from the spirit. This all must see, feel, and understand to a certain degree, or they cannot be permitted to pursue their onward march in the narrow way, the only way that leads upward and to the Father. The faith problem has never been demonstrated in the light that shines from Heaven, therefore, has never been properly demonstrated; if it had been, all the deficiencies in the nature of mortals would have been seen, and with it, also, the necessity to amend, to outgrow, to purify, to become changed from the weak and crippled motives to the pure, good, and wholesome, and to grow in goodly progression, for it is a truth that should ever be remembered that nothing unclean can enter into Heaven. Therefore, it is evident that the vision Peter had was shown from the different spirit spheres so as to meet the indifferent conditions of the people, and it is also a truth which no words of eloquence can talk away, that all who leave earth and are not cleansed from all their impurities, and who are not whole in their minds and bodily textures which are to mingle with the spiritual tissues, to form and complete the house or body for the spirit when it is rescued from its house of clay, that they will be taken to these spheres, there to receive the treatment which they stand in need of, and if possible to prepare them to enter into the heavenly rest after their laborious spheric travels amid difficulties and sufferings. To enter the heavenly rest does not imply inactivity, with nothing more to do than to sing songs of praise and worship constantly. No, friends, it does not mean that, only rest from indifferent and repulsive labors which before were necessary trainings, and compulsory to a great extent. All who are prepared to enter the heavenly rest will be free from such labors, but can work according to desire after learning what is in keeping with God's will and laws. The same voice is heard today from on high that was heard in the day of Peter's vision: "What I have cleansed, call not thou common or unclean." This is shown in regard to the teachings which issue directly from the world of spirits to meet the demands of the people. Many deeply commit themselves by their actions and talk against that which God sends as trials for His earthly children, that they may be purified and grow more in resemblance to His own likeness, so that He can recognize them in that great day of decision. Why, say some of the people: "Spiritualism is from the Devil." Do they not yet know that God is the author of both good and evil, and that He who is commonly called the Devil is a member, or is one in the councils of that powerful compact which is the creative force

and power, and that He can only do his part, and no more? Therefore, we need not ponder upon that, but study closely so as to learn God's truths and laws aright, that we may aid more in the many works necessary to be done now on earth, for by doing this we glorify God, and to lead as many as we can out from the mystic darkness of ideas and conditions into the path of law and the Everlasting Gospel is the most acceptable worship. Peter, while rehearsing his adventure to his friends, said: "For inasmuch as God gave unto them the like gifts as He did to us who believed on the Lord Jesus Christ, what was I that I could withstand God?" By this he evidently meant that those to whom he was called to administer were mediumistically gifted the same as they were. This shows clearly the facts which abound today, that those who believe on the Lord Jesus Christ and those who do not are gifted alike in the powers of their dual constitution, and can be worked upon by spirit power in whatever degree they are fitted for; neither should it be called common or unclean, but it should be studied in its proper way so as to learn all that is contained in this co-mingled work of spirits with mortals. It is God who molds and fashions all beings, who bestows their gifts, and through His servants, the spirits, He calls these gifts into action when it becomes a demand of the time, and for the people living at such a time when the cycling divisions and aerial changes are to be made in accord with the marches of evolution and progression. All visions have a prophetic tendency, and often, too, a present one, as can be seen by the vision of the text for in part Peter immediately realized what it meant, yet it has stood as prophetic unto this day to give evidence to the present works, and to have the scriptural testimony that that vision came from the indifferent spheres, and was pronounced clean for those on earth whom it concerned, the same as it is now realized in the different controls and spirit manifestations which are reviled and fought against by the Pharisees of today, who would rather make long and loud prayers, and look down with scorn upon the so-called captives of satanic wiles, as they are pleased to term it, saying: "I thank Thee, Lord, that I am not as one of these," but the power of that parable holds good even today, and is realized in this, that the sinner will be blessed before the self-righteous Pharisee. Many who call upon the Lord the loudest need to be converted, for they do not know their own standing, but think they are almost sanctified, but are impure in the sight of God and all their deeds are evil. It behoves all, without exception, to be silent, and study and consider the works and ways of God, and to do that which seems to be a demand and duty in the spirit of truth and uprightness.

LECTURE LXV.

EVOLUTION.

Evolution and revolution are the chief factors employed by which great works and changes are accomplished. Fancy has played with those great factors, and history, both religious and profane, have speculated upon those topics until many absurdities have been created in the minds of men, and have finally been ascribed to the direct wielding of God, or to the workings of nature through natural causes. That both theories and assertions are erroneous, and must fall when brought forth to be judged, we will now endeavor to show.

When we treat upon the evolution of this eternity we wish to be understood that we do not treat upon this eternity's creation as being the only one, but for the reason that the mortals now living need only to be informed concerning this present eternity in which they live. We will set geology aside, and treat on the evolution of this eternity to show the defects of the historic records upon the subject. Now, return back with us twelve thousand years, after the measure of days, months, and years, and we will show you the dark waters which stood all over chaos or chasm. Then there was no earth where now we see the old and new world, or the mortal world. There were superior worlds, but we need not treat of them now. This dark water was full of all the atoms and vapors necessary to evolve from and compose by the laws of chemical action all which would be required to create a world with and fill it with transformatory objects in the mineral, vegetable, animal, and human divisions. All the materials with which to accomplish this great work were found in this great reservoir. It required much contemplating in order to form a plan so complete that the lawful seal could be placed upon it, with the assurance that all could and would be accomplished in a given time according to desire, if the stated laws were enforced and strictly complied with. This being done, the work was at once set in motion, and it required six thousand years to station the waters by this creating dry land, and to bring forth animals, birds, and creeping things, and all the different kinds and species and vegetation, and to have sufficient ether and electric heat gathered to set a sun to light the earth and to promote its fruitfulness, and stars to adorn the firmament, and a moon to assist in nature's most critical evolutions and developments. This being done, people were created then in a divine sense, and the divine essence being impregnated in these beings they were called a new and superior race; yet it was necessary that the

physical being, made from natural elements, should be supported by the natural yieldings or productions of the earth, which, as above described, had been evolved from this lower chaos. Therefore, the ills which thus became the companions of the race could not be avoided. Matter had to act in its crude modes in order to cause by action the changes for refinement so as to build from it the basic brain works of mortals in such a way as to make the expansion and transformation of them a possibility. The advancement which has been made mentally with all the combined intelligence is a proof of this great achievement. Yet there is a certain class of people who ascribe all these works to natural processes without any superior wielding. But in that they are mistaken, for it could not have been so, as it required skill and wisdom, which were the creative forces, to act upon the natural chaotic essences. All is so far accomplished, with the exception of one great design which is yet incomplete, and that is in regard to good and evil, which is not yet fully understood by mortals, and although the majority of the people ascribe all power and wisdom to an omnipotent ruler, yet they cannot reconcile the idea in their minds that God is the author of both good and evil, also that He requires to have Satan placed at the head of all the affairs and ills which bear so heavily upon their beings and perceptions. This idea must be transformed. All minds need a thorough renovation in regard to all these questions and principles which have served as vital support for the labor agitations in order to cause physically the changes in the mental realms, for the minds of the people were not strong enough to acquire the facts, therefore, faith was required of that which was given them for religious studies and developments until the time should come in which the mental powers would be able to receive the revelations concerning all these mystic things, which, in short, must be termed universal mysteries. The time has come now in which faith can be transformed and a knowledge of all things can be grasped in which faith had been cultivated and hope cherished, for all evil is undeveloped good, and over the wielding of those natural developments which have had and do still retain a bearing upon all things in nature, also upon mortals, was set one chief ruler and many agents to do the work according as they received authority, and laws were laid down by which they were to rule and govern. Therefore the finite government which takes in all the lower developments and all earth's wealth and productions, and which extends its rule even to the moral heights, must be looked at in the right light. Those who wield the reigns of this government are subject to the Supreme Ruler, and He is the author of both good and evil, and

sends forth His spirits by millions to be deposited in this matter, and to be afflicted by these ills which undeveloped matter must produce in order to become refined and purified. The spirits themselves lose nothing even if it takes them an eternity to reach the object of design, which is to obtain a knowledge of the difference between good and evil, and to acquire tangible, etherealized spirit forms which will ever remain healthy, young, and beautiful, and their minds will become so well qualified through these changing processes that they can ever acquire knowledge as they travel on, and, therefore, will be happy ever. To gain all this will be a sufficient reward for every individual soul for all the inconveniences, pains, and trials which they experience on their tours through the different grades of matter through which they must pass for improvement, also for expiation for the natural short-comings and neglected duties, but at the same time learning rare and beautiful lessons of lasting value. This great boon of life immortal cannot be too highly prized.

Think of this. People are willing to labor hard a great length of time, according to earth-time measure, to build houses and to gather all the comforts of life around them, when they know that their stay here is uncertain, that they can be called away at any time; but when the hard work of self-perfection is accomplished, then the enjoyment of all the combined labors follow for every individual spirit forever. There is no danger of losses nor separation from loved ones, while the whole universe is one great school to which all have access from which to draw wealth and valuable lessons according to their desires. Remember this, O mortals, as you fret and pine away in strength because you have not obtained as much of these earthly things as you desire. You think troubles are ever present with you, and that there are no pleasures. Throw aside these thoughts and complaints. Do all you can to fill the position in which you are placed, and look around and above you, and learn all you can from those conditions, for you need the lessons which they produce. Do not find fault, but study these facts, learn these lessons and become acquainted with the philosophy of the finite government, and try to remember that there are superiors over mortals and their physical conditions, and that by them their destiny is shaped. They may be termed guardians in the finite degrees, but their responsibilities are not so great as those of the heavenly guardians, their sphere of action being only in the finite realms. They shape and govern the acts of those over whom they are placed in the natural and physical sense. Even the birth of every spirit into the physical world, although it proceeds forth from a higher source than the finite, yet it must accord-

•

ingly be subjected to the management of these finite wieldings, and must be born in such conditions and surroundings as these finite guardians prescribe in compliance with their calculations to form a physical contrast to the spiritual standing and the works which by infinite design are set forth to be accomplished. It does not matter, therefore, how unfavorable all things may look physically when a great spiritual design is to be accomplished, the object will always be reached and that design worked out in a lawful way or course.

There are seven terrestrial strata of soil through which mortals must arise, and by which they can attain a complete terrestrial body and become evenly balanced in their mind forces. This accounts for the difference of opinions and the many adverse ways among the people, because they reach the mortal standard of terrestrial completeness so very unlike to each other. Those who have passed over all the rounds can readily understand all which they see and hear, and all which their senses can recognize, while those who are below them, and are yet passing through these natural developments cannot see, and so each one must hold to that which their understanding reveals to them, and all can only grasp what their mental strength will permit, for these officers watch very closely, and when subjects are over balanced for the want of closer attention and better care by those to whom they were entrusted as a charge, they to whom they were entrusted are thrown into the crucibles and subjected for such short-comings and failures in duty. Thus all is wisely governed, and just measures are given throughout the universe to saint and sinner by the supreme government. Some of earth's would-be-wise ones would ascribe the origin of man to an animal progenitorship, and all things in nature merely to the chance of natural evolution and regulations, for the reason that they will not ascribe the natural processes of divine origin to the true source from whence they proceeded. We wish it to be distinctly understood that the slimy fossils that were formed into minerals, vegetables, and into animals of crude kinds, were molded over and differently shapen in concord with their sustaining elements, but that mankind, called the race of divine origin of this eternity's creation, would not be divine if they were to look to those slimy depths for their primal origin, and to be forced to claim such progenitorship. Many do adopt this only to their endless shame and sorrow. The origin of the first divine created mortals was by a natural process by divine interposition, and the embryotic growth was the same as it is now, but the people were more ignorant and innocent then because the natural supporting forces were more

crude and more gross matter was mingled with these forces. It is this which makes the difference of physical form and mental standing.

Good and evil can be discerned only by strong and well-developed intellects, therefore those differences were not seen nor could never be comprehended by the masses of mankind. Only a few of each generation could reach those heights of finite standing where they would be able to discern the difference between good and evil, and to trace them to their original sources. The origin of man, also of principles, will be the final questions of battle by which all mysteries must be fully explained, the enemies conquered, and the victory won. Natural men without divine qualities have no principles, cannot nor could not have them. They substitute instinct and desire for principles. The elevating principles arise from the spiritual source, and are supported from the same source, and these principles are trained and developed in every royal child by spirits of high standing and great wisdom. Let not your senses be blinded by mists which are ever issued from the material side of these questions, but aspire for light and truth by which to discern each question aright, and learn the import of each sweeping wave by which mortals become aroused and agitated. By so doing you will keep a supply of oil for the spiritual lamp, and can keep awake so as to hear each given signal, and thus will you be found wise and prepared for all coming emergencies and ready for all and any conflicts. Then you can pass through all changes and trials with which you chance to meet like heroes, and draw great benefits from all transactions. Be *wise* and pay heed to the signs of the times, for cold materialism will break forth as a flood and engulf many in its dark waters. The wisdom of the beasts defending that theory for mere conquest is based on natural principles,—the divine side is left untouched because it cannot be brought to issue by them, for if it should be they could support no war cry, which war cry they base on this, that nothing comes from nothing, and the divine record claims that God made the world out of nothing. This is a great absurdity in their eyes, yet the compelling principalities who work upon them to act out these emotions or principles tremble, for they know that what those words imply is beyond the comprehension of mortals, and that the penalties they thus incur must be paid. God employed metal and means, and great labor was expended by the creative body, to create this world out of nothing, and it required much time also. It would be well for all the students to search closely until they find and learn these great truths, and then give honor to whom honor is due, and save themselves much embarrassment and suffering. Let mortals maintain truths which they

know to be such, and declare them boldly. It is the principle of uprightness and independence which will conquer the fears by which so many are surrounded, and break down these bridges over which they are afraid to walk so as to let them see the solid footing underneath, and that no man need not be afraid to walk in such a well-beaten and paved pathway as the one that comes forth from the Rock of Ages and extends to the ends of Hell and to the heights of Heaven. Many side paths lead into it, but the path itself has a straightforward marked course, and is paved with the choicest granite stones of the immutable law, and ornamented all the way with the gospel graces. We hear very many boasting travelers on the side paths say: We will not enter that marked path, we shall find no food there for our spirits, nor attractions enough for our roaming minds; the one path is too much crowded for our bright intellects. Such is the logic of the foolish, who know not their own shallowness and utter inability to grasp solid truths.

There are no studies in the universe that cannot be reached from this central path of law and gospel. Heaven and Hell and earth and sea, and all that is contained in them, were thereby made and governed, and will be finally saved by them. We should like to have the wise ones of earth come forth, those who can boast of having searched to those depths, and think themselves able to scale those heights, or any who think they can or do comprehend the gospel truths; as for law, they do not even understand the law of their own being, much less any of the laws of the universe. Therefore, all things should be carefully weighed and considered before it is opposed or rejected. It is meet for every royal child who, in truth, claims to be an heir of the All-Father, and hopes to share His beautiful supplies of wealth and wisdom, that they should be obedient in all things, that they consider that all the effects that are produced on earth are the effects of fixed causes, and that there are no causes which do not hang in law, and are, therefore, carefully carried into effect on earth upon all created mortal beings who are and must be thereby transformed and trained so as to become prepared to occupy their places in the higher conditions of the continued life in the brighter worlds. It is He, whom mortals and spirits call Father, who does all this by His breath, power, and wisdom, which contemplated finite and infinite possibilities, and made laws for the purpose of effecting universal glories and rendering all darkness bright and beautiful in due time, and by which to transform even the coarsest materials and elements into beautiful hues and bright objects. It is required that people walk confidently and carefully, and ever consider that God, being their Father, He

will guard them with His angel guards, and will not let harm come to them; but if He bestows full protection He will require obedience, and will lead them safely through all the trials of life, so that they may become pure and bright and fitted for the enjoyment of endless happiness.

LECTURE XLVI.

AS THE HOUR IS SO SHALL THY STRENGTH BE.

In the ministry of universal progress, and in declaring the practical Everlasting Gospel, there is *not* nor cannot be a fixed text which can be expounded to eager minds, or learned from the spirits by the one who is to teach them, nor by God Himself, because the changes of mind require a change of word, and a different explanation of one and the same subject which is or has been made the center figure for devotional culture. This was set forth by the Master when He sent forth *His* disciples to preach the gospel of grace to all nations. He charged them to carry no baggage nor purse, and to not fear or fret, nor to study what to say when assailed by the authorities of worldly creeds; for, said He: "It shall be given you at the time when needed what to say and how to defend the cause you advocate. Your duties will be made clear to you at the time when needed." These sayings apply now to all who labor with the angels in gathering the *harvests* of earth, and separating the goats from the sheep.

Truly this is a work of delight to those who are sufficiently enlightened to behold its great significance, and mark all the transactions, and are engaged in defending a great cause with the will and means against the unjust assumptions of the creed monopolists. Truly, all are safely and wonderfully led who trust to the guardian care of angels, and pursue their calling with pure motives and sincere desires to do all they can to aid the laboring angels, and to be thus classed in the same ranks with them, belonging to their bands, and laboring with them.

Have mediums ever considered *this* as fully as they ought, and also all those who are taught by and work with a medium that they belong to the band that teaches them, are numbered with them if they faithfully perform each duty, and have a right with and among them because they have been instrumental in the accomplishment of a universal work which such band was to perform according to law upon

earth by mortal means, viz., through the susceptible organisms of those who were compatible with them? If you know this, be confident. They know how to accomplish each difficult task no matter how much material things may oppose. Do according to the dictates of those with whom you labor. Do not mingle the sayings of different bands, for thereby you leave your places, and incur and must reap many difficulties from it. If you are numbered with the bright and pure, walk and work according to their dictates and advice. Seek no advice from the impure ones; if you do, then you are placed and numbered with them, and found to be fighting in the ranks of the enemy against the Lord, from whom you claim protection and to whom you owe true devotion and full confidence. You have trespassed against the rights and degrees of your former standing, and have incurred penalties which must be collected. Even so are some of this small band here situated.

Now these things are physically realized, and they are truly unpleasant. But it is just, and is found as a cure for such ills. But suffering as it is levied and decided by those in whose ranks you have been fighting against your own welfare, and yet were not devoted there nor yet truly devoted where you had been numbered before. It is the devotion in action which counts, not the confession of the lips. You desire to do all in your limited power to aid the cause you have espoused, and yet you strongly crave to have your own natural desires gratified first, and so there is a strife within of instinct and appetite against *principle* and *right*. Now, you say, I will do this and more, but your thoughts are turned on self again ere the good sought to be done is finished, and ill desire shoots her fiery darts and poisoned arrows through and against the good you wished to do, or thought you wished to do. Self-accomplishment, when placed above or before the universal accomplishment of good, is detrimental, and such selfish persons are never found on duty where they should be, but are ever gazing off over the green fields where the flocks pasture which they wish were their own to command. All this, however, is not what a calling to labor with the angels for the accomplishment of universal good implies. You cannot expect to be drones, and yet sip the honey gathered by another's labor. To be honest and upright in whatever you have to do is the demand made of everyone, fearing neither losses nor costs, but a trustful performing of such a call, with a will resigned to the will of the Lord, knowing that He worketh all things together for good. Trust in the hour of trial. Be still and behold the great power of God manifest on earth, which you cannot see if you are not willing to be led, and to labor when needed

in concord with angels, no matter what the call might be, for if it is lawful to be executed under the sun and compelled to take form, it will bring reward to those who thus aid in the enactment of these lawful injunctions which were so numbered to have their recognition in such a way as they are offered on earth in their day, which is now. When works are launched on mental space for mortal *improvement*, care not what the world or the wise ones of earth say, for it is far better to honor and obey God than man. Moreover, what God has ordained will stand and subdue each world-made creed in this review. The chaff of words will be sifted out, the wheat preserved, and all truth shall be

Declared loud from pole to pole,
And saved shall be each living soul.

SEPTEMBER 6, 1879.

LECTURE XLVII.

WHO ARE THEY THAT CLAIM THE WORKS OF SPIRITS ON EARTH
TO BE A DELUSION AND UNNECESSARY?

Divine wisdom was ridiculed from the beginning, viz., from that time when it was first sent forth as a divine issue to mortal man to be reasoned upon and made the guide and anchor of wavering mortals who, tottering on between the force of instinct and a great natural self-force, strayed farther and farther away from their living parent above who had sent them forth to traverse the earth for a season; yes, even upon a journey as pilgrims they are sent forth to acquaint themselves with matter and material things, and with all the primary studies upon which the whole superstructure is and must be built; this being the basis, for this reason, that spirit, without being placed in contact with matter, is only mind-intelligence, and is ethereal, having no tangible form, because there are tissues missing which can only be gathered from mother earth. Therefore, those spirits, mere sparks of the infinite, must of necessity be clad in garments suiting the climate and country in which they were to travel, and this mortal body, being their first body, is called the natural one, and is supported from earth's products; therefore all spirits thus beginning an endless march while on earth become greatly attached to it and the materials from which their natural bodies are created and supported. They view themselves and others with great self-love, and forget that they are only sent forth to journey for a time and draw from nature's col-

leges all they can; also, that the tissues of the natural body may be intermingled with the divine, that while the natural man is growing up the counterpart, the spiritual man, is also growing, and is composed from intermingled tissues both spiritual and natural, and, therefore, it is a grand truth that he who has once had a natural body has just so surely a spiritual body, and will be forever an identity created by and supported from the parent God, yet self-created, too, and self-perfected, as self must bear the individual upward. No one, not even a God, can take an imperfect being *in* through the gates where the blessed and pure abide. Spirits engaged in this present work of the second advent of Christ meet with great opposition from those who *should* be the ones to throw the world's doors wide open and bid the King of kings to enter, but instead of doing that they cry: "It is all a delusion, it is a work not needed, nor is it desired." Where is your proof, of or for this work being a delusion? We know well that much of the so-called manifested Spiritualism in the physical phases of such works is objectionable, and that it appears at times a delusion and rather improper. But stop and consider from whence those workers are, and upon what class of mortals their labors are directed, for certainly there is a close corresponding condition for which it was necessary to send workers even from the different spheres of the preceding *worlds*. There are millions of mortals today who are dead in spirit, who are wholly devoted to the claims of their natural appetites and instincts. They need physical manifestations of different natures and so-called tests to bring to bear upon their natural senses the fact that the spirit in man is destined to live forever, and must, therefore, be awakened to life, to action, from its dead slumbers beneath this mass of accumulated dross which has gathered from a one-sided pursuit in life here on earth, where both the spiritual and the natural faculties should have been called early into life and action, and would have grown harmoniously together until the spirit would be called home again by the process of natural death. The spirit that has made use of both his spiritual and natural faculties for his own benefit and to aid him in securing wealth and knowledge for all time, how rich will be his harvest when the reapers come to gather him and his works and attainments home! But how pauper-like appear those who have lived only for the things of earth and the natural pleasures, as before said, for it is no fiction but a stern *fact* that man is a dual being, and, as I said, the person who has once had a mortal body has also a spiritual body which will never decline or decay. How grand it is when the implanted attributes of deity use the natural senses independently and make them subservient for the best pos-

sible growth of the spiritual senses and for the greatest amount of wholesome tissues to be gathered for the spiritual body; then a healthy spirit will appear in the spirit world at the time of natural death. But when the natural man holds the spiritual man a dead-like prisoner, that spirit appears famished and disfigured when it enters the spirit world at the time of change, and must be treated according to its needs, which is often very severe, and the process of acquiring health and the needed tissues is very slow and requires much time. To all such are those workers sent, who, so to say, are hissed at by mortals, but instead of that it should be brought to mind what class of mortals they are sent to, and that it must needs be a corresponding condition.

Friends, it is a very necessary work and a very serious reality instead of a delusion. People have no right to judge nor to find fault with the works of spirits on earth, for the very reason that those who claim to be wise among them fail and have failed to prevail on or to awaken the spiritual senses to *life* or to *action*, as said before.

Is the work unnecessary, then, or is it absolutely needed? Does God who sent mortals forth, or spirits rather, and clothed them in clay, does He not know what the demands of His erring children are, or should He be dictated to by those who claim to be wise among them? Stop, mortal man, and consider, lest you will be found fighting against God! Search in the physical degrees for delusions and you will be overwhelmed with the facts that delusion does abound in mortals and in their deeds, and a counteraction of such conditions can only be effected by a corresponding condition. Eloquent words and trained scholarship will not or cannot reach the condition of the spiritually dead in this modern age. Nay, there are too many purely material explanations, and all the exhortations are devoid of spirit, and, therefore, does not call the slumbering spirit within into life, but rather increases the growth of materialism, and today if the line could be drawn before the eyes of the inhabitants of the whole world the senses of those who figure as religious teachers would be dethroned at the sight, and the fact that the materialistic army being placed to the left of this line would be the greatest, and the greater number would be the professed Christians. Such is the standing of the mind realm below. It is all eloquence, and yet devoid of the spirit of God. Therefore, this time having been foreseen from the beginning, there was a provision made for it, and that was that the spirit of God should be poured out upon all flesh, and this is now being done, and mediums have been and are being developed all over the world who are simply the gateway through which the commissioned angels and

spirits come to earth and perform all these labors which are a demand at this time, and these works are therefore performed in accord with supreme issues, and thereby will they accomplish that for which the word had gone forth, and which has already taken form in the various labors demonstrated to and before mortals. It is not expected that those whose spiritual senses and attributes have never been aroused to life could grasp the sublime truths that wise spirits utter and impart nor see in them any sense or beauty. They cannot understand them no more than the infant just born into physical life could understand mathematics, rhetoric, or any of the higher branches of learning in which the natural man is trained, but our appeal is to those who make claims of being spiritually developed and of being devoted to God from whom they receive their spiritual life and being. To this class of people we say: Why do you ignore the call made upon you from your native home? Why is it that you claim to have faith in God, and in that which you hold as His word, and yet remain blind to these powerful works that are being done in your very midst? Behold how the Scriptures are being fulfilled. Learn how the angels descend and ascend in the way which the Son of Man prepared and paved for them. Look aloft! Behold the earthly harvests are ripe, and the heavenly reapers are at work. Yes, look aloft! Behold the prepared mansions in Father's house. Read, or first learn, how to read your titles clear as to what your progressions are in Father's house, and do not look with scorn upon the works performed by the heavenly workers upon earth, for it is being done as the law demands in this grand advent of Christ, in which He wars with and conquers the nations, and makes known His power upon earth. No one should be idle nor indulge in self-love, or be still and blind as to what the breezes waft to them, and what they breathe in from the atmosphere which supports their brain as well as their breath. This is the people's day which God Almighty has made for all flesh. Cast off the yoke of formalities. True worship must come from the spirit in mortals to the Great Spirit above, or it is not acceptable. The spirit in mortals is the child spirit before it had mature development or growth, therefore worship can be true only when it is offered in a simple and child-like way. Whenever a desire, born from the spirit *within*, is first spoken in words of worldly attained eloquence, that spiritual impulse is crippled by this natural burden, that inmost desire is dwarfed to suit mortal fancy, and, therefore, loses its spiritual significance. But mortals today in their material guise think there is nothing of any significance unless it is clothed in worldly eloquence, but all aspirations or prayers are registered whereto and from whence

they come, and although with your lips you call upon the Lord, and yet the material desires govern your aspirations, it will all be classed in the worldly degrees, and there classed in the prison degrees, because of the offenses committed by your offering petitions and worship to one Lord and being found devoted to another. Learn to know yourselves before you find fault with the works you do not understand, and see where you will belong when you meet with reality. God requires no mortal eloquence. *He alone* is excellence, and also all-wise, therefore no one should boast *before Him*, but should appear meek and in child-like *simplicity*. The works which the spirits are doing on earth at this present time are no delusion, we repeat, nor unnecessary. Besides all the works of agitating, reaping, garnering, and diffusing general knowledge, there are still other works that must be accomplished, viz., the records of each closing cycle must be completed and placed in the great account books. That which has been accomplished by the races of people in each cycle of time, and in accord with the extended means and privileges for their improvement, are all legal claims and must be settled now in this present time. Therefore, all that for religious growth and training is now in the world and has been heretofore is and must be severely criticised, and that which has ever been given from the ultimate function in any age or time is all retained and united with that which is being given now from the same fountain to mortals. All the labors of dispensing the new truths and revelations are in process along with the works of clearing up, but the new never takes a positive hold on the minds of the people until all the old claims are settled and subsided. No one can gainsay the fact that the ideas of the people are greatly revolutionized. The mortal mind realm is undergoing the most powerful change that it was ever destined to experience in its changing transformations. The very atmospheres are changed for the same purpose, to hasten and accomplish this great mind revolution. These facts cannot be denied, for they come tangibly to mortal view, and are experienced whether the people are willing or not. Angels are sent forth on their various commissions to earth. It is not a delusion, is not unnecessary, but it is a great universal work and very much needed. Let the people of this present age make use of their God-given talents, and do what they can each in their place and degree to advance truth and to expose and subside error, then their reward shall be great in the spiritual kingdom.

The most effectual labors of the many now in process, as said before, can only be done by self-denials and great worldly disadvantages. But let us not be disheartened at this, but rather press on

cheerfully with the works before us with the blessed knowledge that is ours, that our sure rewards await us in Heaven. And blessed shall be each warrior amid earthly strife and opposition when these timely conquests are ended.

APRIL 8, 1881.

LECTURE XLVIII.

INFIDELITY IS A DREADFUL THING.

A man who has never had any insight into spiritual things, although he may have professed to believe in the trinity of the universe, the God-Head, was baptized, and conforms to all the rites of the Christian or any other religion; when that man is approached by those who are sent to stir up the inert, stagnant pools of human powers and possibilities, so that the divine germ can be quickened into life after such a process, I say when they are thus approached the first thing they become conscious of is that they really know nothing about God. They see no truth in what is held as the word of God, no, because they had never studied it, nor obtained an insight into any word from the spirit of God to man. Therefore, they doubt, and become dissatisfied, and try to oppose that which they had before in such a fraudulent way professed, for their heart and brain had never been awakened to these important truths.

Oh, what fossils are such a body of searchers after light and truth! What a glory it is to those to whose charge a progressive movement is given to cast off these dead weights and fossils out into infidelity, just where all the bubbles float to out on the sea of uncertainty, where they are buffeted about until they develop some degree of man and womanhood, yes, until they properly individualize. Then they are led to see where they stand. This they cannot see as long as there is no strength, no development. These they acquire while they wander over the by-ways. They are closely kept there until they long seriously, and ask piteously, to be taken back into the granite path of law and gospel, wherein alone ascension is possible. Do not speak harshly of infidels, no, for who knows but that the man who judgeth his brother may be found guilty in the same degree, yet he keeps within the limits of the church creed only by the force of outward circumstances, and by force of the flow of the popular tide, not for the sake of the Christian principles. They

are the worst of infidels, they are cowards, they dare not even act themselves out before the world, and are viewed strangely by the invisibles, and become constant debtors to them. If a man or woman is not a Christian from true principle, let them not seek shelter in popular churches. To say I believe in Jesus is such a bogus pass. No one has a right to say so when they cannot grasp a spiritual truth, nor do not even try to grasp one and understand it. How could they follow Jesus when they are blind, and deaf, and dumb in their spiritual functions. Worldly and spiritual pursuits can only be made to harmonize as a knowledge is obtained upon matters which compose mental queries, and by which the natural inclinations and worldly pursuits are governed. No man or woman can be or is a Christian who is not living in that spiritual body from whence that life, viz., the religious functions of mortals, are supported. They are not supported *at all* when the spirit is not consciously active, and does not receive evidence of that which is taught from that source from the spirit.

Again, I say, oh, the dead weights who are, with their stony natural desires and wills, as lumps of solid lead in the way to obstruct the grand car of progress. They are by far the worst curses the world has, yet many claim that the infidels are the worst, but that is not true. An infidel, in the truest sense of that term, is one whose inert powers have been touched by co-natural invisible forces directed upon them by *spirit operation*; they are restless, they are disbelievers in God, and the Bible claims of Jesus Christ, simply because that divine power is wanting within them which alone can truly recognize those higher *truths*, and which has not yet been awakened into life within. Therefore, I say, oh, the many who are infidels in its truest expression are those who boast of being true and devoted Christians, but who attend church more for a fashion than for the pure object of hearing wise council and applying it; yet all this is not being a Christian, but is an act of injustice constantly committed against Jesus the Christ, and which is far worse for the so-called Christians of today than was the crucifixion of Jesus for the Jews when, in the body, He visited the earth, which was His first advent of these trinity labors which were divided into time, measure, or ages, suiting the natural growth and *development*. Two advents He must have, one in physical subjection, the other in spiritual power. The second advent is now in process, and I say of a truth that all Christians who deny this, and do not accept the man of sorrow *now*, in these days, as the king of glory, or the *King of kings*, and do not open for Him the doors of the world, and also the doors of their

hearts and minds, they are counted as rebels against Him, and will suffer punishment *with* the rebels of former times, at such great divisions, no matter how loud they cry: "Lord, have we not done this and that in Thy name?" Verily, the Lord knoweth them not, for He comes to earth and loudly calls His sheep; all who are of His flock hear His voice, and follow Him and fear not, for He is known by them. This brings up before me the foaming discharges from an infidel wing of one certain *cast*, who will not that Jesus shall rule over them, or even have an existence. What hollow bubbles they are floating on life's sea, to soon explode and be no more. They are void of understanding because they are not at all spiritually developed. No spiritual light from the universe center can penetrate *their minds*, their *souls*; hence, it would be impossible for them to grasp the truths foreign to them, and which they have no power to behold or understand. The workers sent forth to cause agitation are forcibly stirring up the mental pools. Yes, friends, this is a wonderful work at the present time in its great array of power, and which will emerge into mortal realizations in every way. You all know what a rebellion and a revolution means in the physical sense, but this one is far greater because it is a spiritual rebellion and mind revolution, and all things physical are changed thereby, because all nature is passing the line of a linked cycling change as well as earth, which seems to be covered with light from Heaven, that is, all mortals that live on the face of the earth are taught such doctrines as were dispensed for them, suiting their claims and mind. Therefore, light is dispensed from Heaven, whereby they can be led nearer to the center path of the Everlasting Gospel. The degrees in their marked religious orders will be revealed to mortals before these days of revelations for this time are ended. But what I wish to make clear is this, that by all this light and gospel truth which is now shed upon mortals and over earth three-fourths of all who live upon the face of the earth are rebels, and even the one-fourth are not very strong in their fixed ideas about God and His Christ, and the questions about the trinity. *Devotion to God* and the present necessary duties, I say, even those who really desire to be true followers of Christ Jesus, and are, so far as they can be, devoted to God, are tinged with uncertainty. They are weak, and are not willing to labor in the Lord's vineyard at all hazards, and to ever be ready to be armor bearers, or to *use arms* in the righteous conflict when assailed by the rebels. Yes, there must be peace. Mortals let wrong have its way in order to get along well with the world, but where, oh, where, are the heroes of the nineteenth century? Who, in this

rebellion, will forsake the comforts and peace of their homes and their friends, and fight bravely and powerfully for the relief and redemption of all? The good Christian people say: "Jesus has redeemed us, He needs none of us to do anything. We give Him our hearts, throw our sins upon Him, and we are free, He will do it all." Stop, blinded mortals, and consider. He is not the sin-bearer now. He has sent His angels to reap the earth, to learn what has grown from His teachings and suffering; and, lo! He found chaff instead of good grain. He finds mortals rebels against Him in their true nature and life instead of being His true followers. Hence, he comes to war with the nations, and woe be to all over whom waves the rebel flag. Do not mistake your standing, mortals; professions have nothing to do with realities. Just as you are found you will be forced into line; no will of yours can avail you any longer. The great world battery is set, and the revolution of mind is as natural a result now as the overthrow of a train of cars would be if a suspension bridge had been loosed without the knowledge of those having charge of it, thus giving way, therefore, suddenly. When the revolution is in full operation, let us count and mark the infidels upon their hearts and foreheads, for after those days all these will stop their boasting and commanding; and when they are all marked, then will come the woes; then they will see how they have made themselves strangers to God, how they fought for their sad doom with mind and means. Oh, the pitiful condition the world is in. With all the present privileges, prosperity spreads her gay wings over earth.

Intelligence has perched proudly over the mortal mind realms, and light flashes over the earth like the rays of a brilliant sunrise on a calm cloudless morning, and yet behind this is the storm preparing, so mystical, so strange. From the people go out tissues, and issues, and *wrongs*, but the King of kings, with His army, is coming to crush the rebellion; then, certainly, the rebels will not be free, but taken captives to suffer punishment, as has been said, the same as the rebels of the former time divisions. Ah, friends, there in those dungeon spheres where these are kept will be the place for all the infidels of the various casts and creeds, for in the churches there are as many or even more than outside. The materialists, well, they are infidels too, of various degrees, owing to their truest impulses within, for all who are called infidels are not the same in degree and real standing in regard to their Father, God, and many whom the world has called infidels. Atheists, or materialists, are not marked as such, because they are active for the general benefit, and this is their evidence of the nobler faculties, truest desires, when they would be more fully

aroused by the heavenly breezes. The sum total of all the works of this sifting is to ascertain correctly the principles of men. True principle is religion, the purest and best, and is acceptable even if no claims are made. God is manifested through man by His own instilled attributes. A man may not profess much about God, may be, according to the view of the world, an infidel; yet he is very philanthropic. He is strictly honest, he views the weal of others with an equal interest as his own, and manifests his inborn nobility in all his deeds and words. He is a true child of God, and is supported from that loving fountain according to the demands which God alone knows. Therefore, people have no right to judge any man, but let all turn within themselves, and learn whence they are and whither they are going.

Know whence you are by this, when your principles are wanting in their Heaven-born purity and strength, then those qualities within are supported from your Mammon god, and thither are you going. Jesus does not suffer those who have been using the plan of salvation through Him as a screen to hide behind, with their moral corruption, and enjoy the more the pleasures of the flesh, and let the natural proclivities rule wholly within them over the spiritual impulses, and so weaken the principles and divert true devotion from God. This does very well in the world as long as you can hide the reality, but it is a sad state when these righteous sinners are brought to judgment, for there they appear naked, wretched, and poor, for there is nothing for them to look for only much labor and suffering, if they desire to atone for timely misdeeds committed, in order to be, in due time, admitted into the progression degrees. These, then, were not infidels while on earth, but popular Christians; but after the change they are only what they have been after all, not what they falsely indulged in and professed. Live true lives, O mortals, be either cold or hot in your religious devotions, and walk with a firmness which will receive credit from one side or the other. This holding on to both sides, and not being devoted to either one, is truly the worst state that mortals can be in, and, yet, right there in midway we find so many of these materialistic, lukewarm Christians. They are fossils on the great gospel ship, which they aim to pull down with their loads of all kinds of corruption which is attached to *them*, not to the grand old gospel ship. Her sails of truth are spread out and will withstand all storms; but the waves of the tide will cut loose and wash all said fossils away, and they shall float on the tide and explode, but truth shall triumph, and all impurities shall be purged out from among men.

Life, oh, how precious in its endless line;
 Time, oh, how precious in the mortal clime;
 Thousand eternal years in one day come
 When life is truly spent; God's truths received
 And well made use of for the good of all,
 Thus error conquered, and removed the thrall of mortal bondage.

LECTURE XLIX.

EARTH.—MORTALS WHO INHABIT THE EARTH, AND THEIR DUTIES,
 THE PERFORMANCE OF WHICH WILL RENDER THEM
 FIT TO ENTER THE WORLD OF JOY BEYOND
 THE SPHERES OF STRIFE.

We will consider the earth without opposition, strife for labor, and the commonly played dramas whereby earth is made a world. The earth is full of all kinds of riches, but these were not ready for the use of the inhabitants of earth, therefore it required exertion of mind and body to bring forth these treasures of nature and prepare them for use, comfort, and beauty. All this could not have been done by people of one mind and the same cast and character and truthful openness. We mean by this to say that in the development of all these works, or for the development thereof, all kinds of talents were needed, were absolutely required, and were for these reasons instilled and molded into the compositions of mortals, so that they, viz., these talents, could be acted upon by the mind alone and be made to introduce many plays on the mortal stage which were necessarily called the plays of chance, and are introductory to the real dramas which must and do make up a world such as was desired to exercise mortals in for their own good and the Creator's glory.

First, then, it was necessary after the mortals were placed on this new earth to bring the power of the mind and strength of the body into exercise in the best possible way. It was upon these points that the archangels contemplated, viz., how to make this world so that it would furnish anxiety and travail to exercise these mortals in, so they could draw the intended benefit from such a course, and of being made by this process a traveler, also a worker and student on earth; and when the marked duties were complied with and the tissues for the tangible lasting body would be acquired and purified, then they could enter the world of bliss, the primitive Eden again, and dwell in the presence of God, capable of discerning all the con-

ditions in the universe, and enjoying themselves as they could not otherwise have done. The councils of the compact, called the creative body, were directed upon these points also, as how these mortals should be constituted in composition and ability, and the length of time it would require until they could stand above all the gross matters of nature wherewith they were to be embodied and become able to talk face to face with those who had wielded their developments through all these transitional grades of matter. It certainly required great skill and wisdom to be applied, and laws for this process were contemplated, enacted, and enforced, viz., how to shape, separate, and locate countries, seas, and dry land, so that it could be made fruitful when labor should be applied. Yet earth's creation is evolutionary by the processes of nature, which, as said, are improved by the skill and wisdom applied by the master-builders. What is it, then, that makes the world? When we hear the millions of great and small complaints which arise daily from the people on earth, it becomes a matter self-evident that they contribute while there their part to help make a world.

We feel sad sometimes, and then again are we overpowered with mirth at the short-sightedness and folly of many who are drilled in worldly studies, and disciplined in the methods applied and used for general transactions which make up the lively themes wherewith life's marts can alone be made interesting. There is the collecting and distributing of wealth to be done, and this must first be gathered from nature's bosom and prepared for market and for use, for which purpose the masses must be used as tools in a measure to toil and moil in forest and mountain, in caves, in shops, on land and on sea, but every part of these labors must be done in order to make a world which has its attractions as well as its dislikes. But with all these many desire to stay in this world, and many wish to leave it. There must be for all these labors servants and workmen, and all manner of gifts bestowed upon these people, and all these tissues were interwoven in their material compositions so that they could be acted upon and impelled to do their parts in these comic theatrical performances through these matter grades. In all this a strong opposition was a demand in order to keep the processes of labor in a lively state, and these infusions were carefully made so that the mortals could at all times and in all ages of the world be used to work out physically the designs which were sketched by those who contemplated those works and developments ere they had a beginning. There are some mortals who seem extremely wicked, dishonest, and deceitful, who are apt to take the advantage in business matters, and so wrong their fel-

low men wherever they can, and such ones are commonly said to be possessed or obsessed by the evil one, and designed for well-heated quarters after their earthly careers are ended. Well, it is true, that all such persons who are used for objectionable works or performances in life's plays do have largely instilled in their composition the traits and attributes of that Satan who is the prince of or over this world, and who is authorized to use all the power and means of which he can avail himself, so as to improve this world and to keep its building processes in a lively operation. He must have workers, most certainly, to perform these physical labors. He is or was rather permitted for these very reasons to provide those who should do such works with the propensities and attributes which could be so exercised. All these do more towards making the world and causing it to flourish than those in the higher degrees, and therefore purer, for they work for their future welfare, and do very little for the benefit of earth and the material world. The very ones who, as hirelings, are used to make the world are certainly far from being saintly, yet perceive how necessary this very objectionable gradation difference is in making a world and in purifying the conglomerate conditions, elements, and matters of chaos for use and beauty and fit material for mortal bodies. This subtle agent has no power to rule and govern, but when these labor processes are done and all things flourishing and the people become intelligent, having learned the truth as to these creative and transforming works, then he will be no more, because such dominion rule will not be needed, and changes according to law and agreement.

But while a world is to be made by ambition and desire, all these unjust works, or seemingly unjust, are absolutely needed, for take injustice out of the world in its building processes and what then would justice have to do? They could not even exercise their great power and wisdom without there being occasion furnished for adverse metal; and what good would these people derive from a sojourn on earth? for if they were all equally innocent and pure, they could not then exercise their faculties *in these* rudimental lessons which underlie all future development, and would not nor could not draw any benefit from their journey on earth. Innocence is a thing good enough if always kept, so to say, in a glass box sheltered away from the knowledge of good and evil, for there is no power in innocence to contemplate one extensive theme, nor to enjoy fully and freely any good which may be wrought or provided by even the greatest wisdom or nameless wealth. There is no capacity in innocence to contrast and measure the different conditions needed to make

life, never-ending life, desirable.—to make it a boon of priceless value and a source of constant pleasures and fresh joys forever. We hear it said on earth by some who wish to console the weak-minded among men that all would be joy when this earth, this valley of tears, would be left behind them, and the sorely tried and tempted mortals would, by the event called death, be taken to a world where the wicked cease from troubling and the weary souls would be at rest. Well, friends, you do not understand what you say or wish when you wish to leave one place in the universe for another in order to rid yourselves of troubles, or, being troubled, for you positively cannot do so. As long as there are such tissues within you which can be acted upon by these wicked tormentors, who are the fit subjects to do such labors, just so long must you remain in these working degrees, and must do your part of the labor before you can ascend upward or any higher. Changing climes will not excuse you from the work you must do, and you will not be purified and rendered fit to enter the world of bliss until the labors marked for you are finished. Remember that all this travail is absolutely necessary to exercise mortals in for their growth and development of ideas, and for their purification. The world is and must be made by the exercise of the natural faculties and senses, and by mortal strength. Hence, a world is what the people make it, and the people on the earth make just what they are acted upon and compelled to make or do. This seems to be an evil which mortals cannot well be reconciled with, viz., that the toil and economy of one man, or of many, being gathered and built up in many things, should all be for those who come after them who have not labored and toiled for it, and those who so eagerly sought to gather and help make the world prosperous and beautiful, and above all to make themselves happy, they are not allowed to enjoy it, and why not? For the reason that they so wish to gratify themselves, and this is against the plan under which and in accord with which man must labor and learn on earth. It is required according to the creative and transforming plan of God with man that they work solely while on earth for the improvement of earth and the world, and the people who inhabit the same, and they are to receive no more for all the labors they may do under the sun than what the bodily comforts demand in a natural and worldly sense.

All that can be achieved by mortal skill, economy, and industry is reserved for those who come after; yet all who have labored faithfully in these labors will have their reward in the world into which they are prepared to enter after earthly dissolution. Let no one think, however, that they will escape punishment for taking advan

tages and wronging others, for there are many invisible watchmen and officials, and profit and loss are kept reckoned up very strictly and closely, and those who make by such subtle dealing small or great worldly gains, make them to their own sorrow, for they cannot receive any benefit from them, but much trouble. They may enjoy earth's pleasures for a season, and surround themselves with earthly comforts and commodities, all of which look very beautiful to their eyes, but it is a sad lot after all, for they have nothing laid in store for the future but debts which have accumulated from small and great deeds wherein they wronged others, or kept them from properly earning their bread which is their support granted them here for the body. They must pay these debts in indescribable suffering and hard labor after death, which may be termed hell, yet it is a condition of punishment incurred by the offenders against the laws of the universe, but when the proper atonements have been made, then this state will be changed. What use is there, then, in accumulating earth's wealth for others? Verily, none at all. See from the testimony of the rich man of old, also of the present time, and you will see that it is but sore travail in which they are exercised and are surrounded by temptation; and when the hour comes for them to depart, they can take nothing with them save the record of their works either good or evil, for which they are rewarded as soon as they land in the places to which they are adapted. Many beneficial works done for the world's improvement and for earth's poor people are as so many checks on the treasury of the universe, and they will be promptly paid. This is why so many poor and unnoticed people come to be very rich and greatly blessed in the glorious hereafter, because their toil received no reward *on* earth, nor were their good deeds appreciated, and truly do they reap their blessed reward hereafter, while the prosperous rich will have the opposite reward measured and weighed out to them. Riches, worldly riches, make worldly notoriety, but they bring no blessing to a mortal. Take, for instance, Solomon of old and Vanderbilt of modern times to illustrate with. Solomon was a wise man as well a proud one, and possessed great wealth, but he was encompassed by temptations, and the weaknesses of the flesh yielded to those temptations, wherefore his powers of mind, which were greater and stronger than any other man possessed, became weakened and somewhat darkened so that he could not at times see the things which were to be clearer than many others before or since his day. If that had not been the case many of his sayings as a preacher would have been differently stated. He would have made clauses of time divisions for mystic sayings, and so have given the proper view

for mortals to make research from and to comment on the records left for them. Solomon said there were no desires in the grave, — surely not in one sense, yet in another sense there are desires after death. Grave means depth, a low degree or state into which those fall who had been devising or cheating others. The fact is that after death, and at the changes of cycling time, there is desiring of plans and gloating over schemes, and also the execution thereof. This is both realized by and also demonstrated at the present day to the inhabitants of earth. I say this to show that Solomon's vision was really dimmed at times, and he was, therefore, not capable of seeing clearly and receiving intuitively the proper wisdom, or to give accurate expression, which mistakes are proven by demonstrated facts.

Those, however, who devise plans and gloat over schemes, as said, are unhappy spirits in low degrees, as he meant to describe it. They act upon mortals whenever and wherever they can in such time divisions, and encumber such ones for a time, and are thereby themselves relieved in a measure. These works are common at the present day, and are called the works of Satan. They are works in degrees of all kinds with which everyone should become acquainted, and learn the lessons that can be drawn from them, and which will be to everyone a great and lasting pleasure.

David, too, spoke of the grave and of hell with the same meaning. He meant to show and picture before the mind's eye the encumbered condition in which one cannot exercise themselves properly nor according to their wish. When people find themselves in such a state they are in hell, or in the grave, viz., in a degree with unhappy spirits, although not in the spirit world but walking the earth. This was well understood by all persons who were spiritually guided that hell was a conditional term, and that misery is the state or condition of all who are in the low and encumbered degrees where this conditional term can be properly applied, no matter in what sphere of existence this may be. The present labors of spirits on earth, known as modern Spiritualism, are not viewed as they should be. They are acts preparatory to time divisions, and at this time preparatory to an eternity division, or a new clause to be issued after the works of the present eternity are settled in the way works are realized to be done. In no other time is the return of low or evil spirits tolerated, nor can it be but at the time of atmospheric changes and divisions which are now being made, and have been made at all time divisions; this is in a measure tolerated, and also unavoidable, and we would say that all that mortals realize or do now, and have ever realized and done, was an absolute necessity in order to make the world and develop the

people. Even the confusion or confounding of the languages was a part that had to be done, as an amendment, to thereby enlarge the capacities of the people and to enhance the strength of their intuitive and perceptive faculties. Remember, the world's greatest benefactors and most useful men are those who work the most for the benefit of the world, and use themselves even harshly to achieve the desired results for those who shall come after; and all who are placed on earth to be trained and fitted for a high position in the hereafter are placed in hard and pressing conditions, and surrounded by circumstances which will compel and bring forth action of the latent powers instilled, and which must be called into exercise to aid them in attaining the required knowledge in such degrees where before experiences were lacking which had not been previously acquired by these otherwise intelligent and wise spirits. Such acquirements are not always found in much worldly learning by which one becomes noted, but are often found in the quiet ways of home conditions where they can learn wisdom's beginning and the basis of eternal happiness.

Who are earth's best, and who are earth's worst inhabitants ?

'T is not the rough, coarse villains who are the world's greatest curse ;
They are chaotic vessels to bring and take off dross ;

'T is not the care-worn toilers who battle with life's ills,

For they are no plan-spoilers, subjective work their wills ;

They are the world's benefactors, and lay up sure rewards ;

For their lives are useful, simple, they know not the ways of frauds.

But it is the trained, the pious, the eloquent to view,

Who are the curse, the traitors, to the world ; they create woes,

Then walk so straight and careful, and cover with deceit

Their inmost plans for action, they are the world's greatest cheats.

Our age wants facts, no suppositions or pretense and bland displays of what is not reality and truth from beginning to end. All the bland orations of the self-conceited will grow old, turn to rubbish, and be cast under foot. Earth's wise will lose their self-sufficiency in the common estimation and view of the people. What cannot be proven cannot stand the test of the age, for the elements compel this state of things because it is the review season of this eternity, and all things must be proven or be cast aside under foot if they cannot stand the test. Therefore, profane and sacred history are thrown out to receive the judgment of the people of this age, and to be subjected to their criticism and trials. The floods of inspiration are poured down from on high to clear up the mists of the past and reveal fully the

parcels which, as fragments, have been received from time to time thus far. Hell, too, has opened her gates and sent forth her inmates to do what they can in this time of trials. Therefore, human strength and principles are tried, and those who work with the angels of light for the rectitude of existing evils must learn the subtle conditions which compel the activities of mortals, and meet with much buffeting because they cannot always reveal their labors and are not always understood, are therefore opposed and crucified conditionally, and set up as targets for the witty and selfish to shoot at and make sport of, yet are they the superiors of mankind, and rank among the gods if they execute faithfully the labors entrusted to them, paying heed to neither friend nor foe, only to principles, and to the discharge of their duties with integrity.

OCTOBER 12, 1880.

LECTURE L.

REV., XIII. CH., X. VERSE.

This passage, taken from the record of visions seen by John, the seer, of these recorded visions which, as said in the record, pertain to the last days, are now having their literal fulfillment on earth, among and before the eyes of the people as proof and testimony that those visions were true, and that John was quickened by spirit power, and was worked upon to see and write them for the benefit of the world, as a prophecy of what should come to pass in the latter days, and as a testimony in the days of these transactions, that mortals should thereby know of a certainty that these are the days really which were so long foreseen and longed for. Shut not your eyes, today, O ye mortals, who are blessed to live on earth at the present time, but observe, yea, observe closely, and in all directions, and behold what wonderful effects which are now the literal results of the many causes made from the issue of mortal *breath, desire, and labor*. It is all being reviewed and reacted, and it must be so, for the law of recompense is now to be enforced, for the world is now being judged in righteousness, and so many are subjects under treatment even now, according to the words of our text, yet they see it not, nor know it now. They talk much about chance, change of luck, and find fault with people; yet it is so even that they had, in ways in which they blindly walked, trespassed on the rights of others, and have led into captivity, or to speak plainly, into close undesirable conditions; have

killed hopes and changed desires, have disfigured the plans which had grand designs, and the power of mechanism by which to bring the plan into physical reality, all had been destroyed. Even so will they be destroyed with the same weapons they had used. If it was by an evil tongue, which cuts like a two-edged sword, others may arise, and lead them into the same conditions, so that these words will have a literal fulfillment, and bear the seal placed on them so as to be understood, and shown forth to the view of all people in these days. Again I say that now is the time in which they are being fulfilled and transacted daily. I would also say that all things that were ever shown in vision will have, in their own time, a literal fulfillment; for the visions are, and must be, a conditional reflex, caused by the operating spirit to pass like a panorama, in order to represent the conditional play in which many characters are involved, and all these characters must, and will be, represented by persons on earth when the time comes for these plays to be acted out in the matter realm, under the laborious, conditional management. The physical play does not always bear such a likeness to the vision as to be readily recognized, and yet, when observed closely, it is unmistakable and clear, and all parts can be traced correctly according to the pictures shown, which are representations of the existing conditions from which causes are laid, and they provoke forth effects in the realms of matter in their own time as before stated. John, in his visions, speaks much about the rising beasts and their works, also of the labors of the saints, and of the commotion their works would create on earth among the people. It requires much and close study to get the true meaning of the past and present works that are given and provoked forth by one and the same spirit power, and all who do not closely observe the present manifestations of each vision, now in display in the physical world, cannot see or understand how these results are brought forth; hence, to those it is neither truth nor evidence, they live as though they were dead, they are busy, yet are they counted among the inactive and the drones, and merit no reward for their labors, for their own spirits are not benefited, nor are the great works aided by their will or power. Verily, as the time for this eternity draws nearer its close, men and their principles shall be tried as by fire. Shall the smothered corruption in mortal bosoms be left undisturbed any longer? *No*, by the force of conditions they shall be brought out to be seen and ventilated; the white and beautiful-looking sepulchres shall be uncovered to show what lies hidden in them. They shall no longer blind the eyes nor deceive the unwary travelers. Those who are sent forth to do those parts of work on earth,

do it with cool hands, no mercy is shown to the pretended pious. No respect is shown to well-trained deception. Therefore, many seemingly terrible things occur which are only the just effects of the long-existing conditions or causes in such degrees in which the effects are realized. To all who pay heed to these conditional workings, it is, and must be, grand indeed, for through these workings the power of God is made manifest on earth. His word has grown into objects which are visible to us on earth, as well as in the spirit world. His truths are re-echoed by millions of voices, and all nature, and all therein, bears testimony to the truths of God and His mighty *works* in Heaven and on earth; and although the beasts arise and do many things, yes, even make war against the saints, against the Holy City, against God and His Christ, they can only do their allotted part and no more, and all who are led into captivity by their own actions on the mortal stage reap just what their unsettled principles and untrue motives merit; for, verily, the people are brought into judgment, as it were, after due trials of their faith and principles. And after they are judged, then their place is assigned them, and thither they will be led by the invisible but powerful workers who are commissioned to do these works. They shall be placed where they are worthy to belong. All who have led, and are yet leading, into captivity shall be led into captivity. They shall not escape. "Vengeance is mine, saith the Lord. How long shall I suffer this wicked and idolatrous generation, who loudly proclaim My name, yet worship idols; things of the world, and of earth, which they have set up for themselves as their God, their hearts cling to them. Verily, I will judge the world in righteousness, saith the Lord, and just measures shall be set in execution, quickly, upon all flesh." All who are corrupt within, yet pious and pure to mortal view, shall be uncovered, as said; there is no escape from this. These are the days which have been long foretold, the trying times which should come in the latter days, that even the elect would be led captives by the beast and its power, if they were not nourished powerfully from on high, and their faith strengthened by angel ministers, who show them the works in commotion and transaction. Who can gainsay our assertions, that this is the end of time for this eternity? Let them cipher up the sums and bring them together, and compare them after proper demonstration of facts, and they will see of a truth that these are the latter days spoken of, and foretold long ago by prophetic visions, and that they are now being fulfilled and realized physically. The world is being judged in righteousness, has been already judged, all who dwell on the earth and in it. Physical effects of the spiritual judgment are already

abundantly realized, and they will increase and become so powerful that men will fear to deal any longer in the under-ground and subtle ways with their fellow men. They will realize the truth of these words, that all who lead into captivity shall be led into captivity, and all who kill with the sword shall be killed in the same way, or any other weapon that may be used to injure others shall be used to react that injury. This, as a physical view of the Mosaic era, which, like all other works of our eternity, must have a just review, is now in season. Keep in view the faith and patience of the saints, consider it well at all times. When the winds of adversity blow loud and shrill, and threaten to shatter the forms composed of religious ideas, which were cultivated and reared with especial care, if these are not kept in view, even the elect will be overpowered in the hour of trial and cross-examination *at the bar*, when they are called into judgment; for there are none so good that they need not to be judged, but all, without exception, are brought before the bar and are judged. The saints all have faith in Jesus, and have won their crowns by the patient endurance of all the assailing conditions and temptations, and are now standing ready to lend their aid to those who are weak and faltering, but yet long to be faithful to the end, and to perform their part while on earth as faithful soldiers of the cross.

The words of the text apply not merely to things great and compact in design and tendency, they apply likewise to small deeds, and to every separate individual and *their deeds*. Think not that words that are and were spoken in a careless way, which have caused difficulties and hedged in the bark of some weary traveler, and detained him from pursuing his journey, and also from the fulfillment of assigned duties, think not that you have blocked the way; for you are brought to judgment even for this, and as you lead others into such conditions, so shall you be led into them, that you may realize the fact that God is just, and that He does observe the thoughts and deeds of mortals, and pays them in the day of judgment that which their deeds merit. Time, with her force of physical revelations, will teach the people on earth that it is best to live and speak the truth, and not a lie, or pretense, or misrepresentations, which disfigure so, and create, as it were, webs into which will be led those who furnished the material for them. They shall be held there in captivity until they have atoned for such trespasses. None shall escape, for the world is being judged in righteousness. Jesus, as the representative of the word, the law, the life of all things, in the sense or view given from the spiritual center of the universe, is now brought forth as an object of criticism in the trial of principles and true religious

cultivation. He is set before the eyes of the Gentiles in His material qualities, and the physical view is all that is seen of Him, while faith and patience have their trials. He is now before the Gentiles to be convicted or accepted as the Divine God-man, or rejected, the same as when He was brought before the Jews when He filled His career as the Messiah on earth. The Jews rejected and crucified the physical man, but the temple which was not built with hands they could not destroy nor rob Him of His rights or power. A great number of the Gentiles fall victims to the same force by which they are being tried now, even as the Jews did.

COMMENTS ON THE FOREGOING LECTURE.

It is evident from these statements that all visions which are seen, or are ever shown to mediums, have, in their own time, a literal fulfillment.

It is also evident from this, that what we have seen in times past in our own mediumistic calling must have a literal outplay, and it is even so, for now in these days these outworkings occur daily, and it seems like a heavy pressure. It occurs to my mind as though mediums were not only made as avenues for the invisibles to come through, and so have access to external conditions in the material world, where they wish to make the marks of their labors in the way stated, but we also seem to be a platform where they rest and perform their plays, at least, judging from the weight and pressure we feel at times, it must be so. It is hard to stand between the elementric and vaporous curtains by which the two worlds and their movements are divided. We have at times foretastes of Heaven, its joys, and purity, but mostly we feel the burdens which are borne by the travelers on earth. We feel the weight of conditions which are brought ashore from life's mighty ocean, and we cannot fail to learn how great the physical effects shall be from the conditional cargoes brought thus ashore. Even from the pressure we feel, we know that it will be great, and we wish that all mortals could see these works, then the calm for which we long would come at once. It says in the Lecture that even the elect would, in these trying times, be led captives by the beast and its power if they were not constantly nourished from on high. This you all know to be true by experience, for how often we falter God knows, and the angels have marked it. I make no exceptions, not even of myself, although I have seen and talked with angels, and do now at times, still I have faltered, for there are so

many tangled conditions which seem so strange to us, we know nothing about their creation, yet we must feel the weight *laid on them* to entangle to subside them; we are pressed for sounds to convey our inmost feelings. We are brought to be questioned and cross-questioned thus; we may not utter a word, yet the heaving within speaks loud and plain, and decides the cases on trial. Who can stand before the power of the beast? The trials from the worldly side of the issue are brought in; our physical competitions with all these unseemly conditions are brought forth with force against us; our physical want and supply placed on both sides of us, and the temptations of the world without, the force of natural desire and instinct within, the spiritual tendencies all encumbered with these more forcible elements in their own realm on earth, are weak; truly, these are trying times, I admit, not for one or a few, but for all flesh. The number to be saved, which is the needed number by which the hero of the covenant will win the race and the prize, is the number written in the covenant, and that number will be saved only by the power of the angels who pursue them and aid them in all ways, in order to bring them out of the conditional wilderness safely.

AUGUST 5, 1880.

LECTURE LI.

THESE THREADS BY WHICH LIFE IS HELD IN MORTALS, ARE THEY
NOT SOMETIMES CARELESSLY SHATTERED?

Disease in mortals is in a measure caused and invited by careless self-treatment. The seed of human ills is sown early in the embryotic formation of the mortal, and by acts adverse to purity and health. Those very seeds are nurtured and ready for growth, and the elementary substances taken in by mortals affect the implanted diseases, causing them to break forth. It is said that consumption is a disease incident to climate, that it is inhaled by people of weak nerve tissues, and is, when it bursts from its slumbering places in the bone, muscle, and nerve, an incurable disease. Well, it is so in a measure. But the germinal combination is not the result of climate, but simply the result of unbridled habits and undisciplined natural inclinations. Mortals talk much in this age of progress about their superiority over those who lived on this same earth thousands of years ago, but we cannot see in what way they are so much superior to the former

racess of mortals. The intellectual expansion is greater today than it was six thousand years ago, but that is the work of transformations in the progressive orders. People themselves have not improved in their habits and in purity, but are far more corrupt now than they were ages ago in parts of their systematic composition. Why, only think of it, consumption was not known even in our days of long ago! Paralysis was not known, but there were plagues and diseases of various kinds, too, but not so common as now, and only those who lived impure lives, or, so to say, defiled themselves, were stricken with plagues or bad diseases. The rest were healthy because they lived natural lives, lived as human beings should live, and did not try to be gods in their mind assumptions, nor demons in their habitual practices in common life. No, no! Mortals knew their place and kept it, and when the gods or spirits spoke unto them they gave heed, for they knew that it was meant for lessons which were needed. They studied them out and applied them as additional strength to support the spirit in man while it traversed the plains of earth. But in these days, when the gods or spirits speak, these presumptuous mortals of today call up their bit of reason and begin to apply it, and place their own almightiness before the public; and, *well*, the spiritual instructions are not adjusted and applied to the diseased mind as they are meant to be, and, oh, there is nothing but disease, bodily and mental consumptions of every name, and added to it are the paralytic strokes, until first one thread then another is shattered of those upon which it depends that life in mortals be kept healthy and pure, if kept at all.

Well, this is no longer a matter of speech. The people of this advanced age have gotten past that mark. They do not accept advice, therefore experience is better for them, and they are experiencing everywhere the effects of the causes made by the people themselves, and they are daily making them, not from infinite causes but man-made causes. The world is crowded with man-made causes. The once-dispersed religions have all been altered by man until there is not much left that bears any semblance to that originally dispensed from the universe center. The world is so full of man-made causes which produce ill effects that the infinite causes can with difficulty be deciphered in their effects, all owing to this disorderly crowded condition.

Life's sea is so pregnant with impurities that are as germs cast by mortal will and impure desires that nothing but collisions can be looked for, and they are the effects of natural causes, too, for as the brighter tissues from above fall upon this lower sea, in and upon

which mortals move, there is provoked a turbulent confusion, and many seemingly strange things occur, and many diseases break forth. Well, the people say it is the malaria from the atmosphere that we breath it in, and it causes sickness. They think the good All-Father sends plagues upon them as a punishment. Well, this is all excusable enough for the ignorant, but not-for the intellectual giants of *today*. They ought to know that God does not do this, and they surely should know that God never sends anything in the atmosphere but what the condition of the people demand, and what is in the air is a great deal of it the foul breath cast forth from mortals, and their unseemly way of living demands a cure. It is then that a remedy is sent them from home in a seeming scourge or plague, but it is only to absorb the deadly elements which mortal impurities have created. Well, the threads by which life is held in mortals are, oh, so cruelly shattered in so many who pine away in their self-made misery, and lament over their poor health, and do not try even to discover their own cruelly self-made causes for such effects.

When will the people try to learn their lessons? Surely, if they do not now when the brain forces are so strong in the mind realm, I do not think they ever will under the present system of cause and effect or creating and transforming methods which are now necessarily applied, and my honest opinion is that the sooner the warning is carried into effect the better it will be for the universe and the inhabitants thereof in all the worlds linked together. If the world needs a change, must have a change, in order to change the customs, views, and methods of living, then it must come. I say, let earth's people have experience if they will not heed precept. They are wayward, willful children that need to be curtailed in their wild wanderings on this point. We in the higher spheres are unanimously agreed, because we see the woes which would come from self-made causes for mortals if there were no means whereby to change this murky chasm infilled with all manner of impure things. Ye supreme thunders, utter your voices, flash the electric forces of your power, and transform this pool which is corrupt throughout! Change it into solid land, and give location to a reservoir filled with pure water and pure germs from which to evolve and support life again to people earth after its atmospheres are purified by sending through them the solar forces for a great natural revolution, through which act all the forces in the universe that they may become enhanced and purified. The mathematical plan is completed, the calculations proven by weight and measure, of all which the eyes and senses can span and see for future creations. It is safe to proceed in the last act of our

drama. We have failed in none. We are sure of this, and we long to bring nigh that hour when we can say: It is finished, our works are ended, and *we* with longing hearts for endless progression can hear the new fiat announced, which will not be "Let there be light," but "Let there be purity."

Grateful to the All-Power for all derived strength and wisdom, we say in one accord: Honor, power, glory, and thanksgiving be to our God and His Christ forever and ever. Let all angels, spirits, and mortals say amen.

MAY 5, 1881.

LECTURE LII.

PROBLEMS TO BE CONSIDERED AND DEMONSTRATED.—CHAPTER I.

1. The creative power viewed in the sense as it manifests itself in man and all created living things on the mother sphere, earth.

2. Why is earth called the mother sphere?

3. The peopled worlds evolved from earth with all which is found therein, up to the highest of the Heavens, inhabited by Seraphim and Cherubim; and, lastly, why these beings are so closely related and cannot be separated, are not separated?

No matter in what degree of these creative and advancing processes or marches they are found for the purpose of being schooled, and, as mental abilities require, are placed in such grades where the lessons needed can be gained, can be impressed by impelling forces from without, brought to act upon surrounding conditions and upon the individual itself for the said purpose of acquiring the needed lessons and system strength for the proper growth and unfoldment. The problems here mentioned can be demonstrated by anyone who feels that they possess the skill to do, as these matters, direct and indirect, bear at present upon every mortal. Different demonstrations are very desirable, for thereby the scales are shaken from the eyes of the blinded and misled mortals. It is not our purpose to reject the explanations or demonstrations of others, or feel angry if ours may be rejected by some who, looking through different glasses, acquire and have a different view of the self-same objects and problems as they are pictured forth to be taken in for expression. We know all things are viewed and received in accord with mental and spiritual development, and, therefore, we give our view in accord with our knowledge. Those who can grasp it will be benefited by it;

others give their view and demonstrate in accord with their attained knowledge, and they by it reach another class of people, and so on. The variety of mortal view and conception is very great, therefore, different opinions expressed upon one and the same subject or topic is the speediest way for the sure erasing of errors and misconceptions; and also let light, *intellectual* and spiritual light, flood the earth. There is no enmity needed, even in strong but needed oppositions. Let all who are true workers hew to the line in their way or calling, all having full freedom and fraternal feelings one towards the other should be maintained.

Ever view criticism though they be severe, as factors to divide difficult sums, and as means for filling the niches, without which the grand whole of the temple would appear unfinished and wanting.

Problem first: "How does the creative power mark itself, or, as said, manifest itself *in man*, and all created living things?" Our version is by the positiveness of the mortal wills. The differences of mortal wills, the acuteness and subtlety, the calculative or speculative, and, above all, supremely, the reasoning, the longing for immortal life, moral culture, and an untiring activity to promote self and every condition in life so far as means and powers in the mortal can make improvements. He who exercises his God-given faculties best, as said before, manifests most of the creative power. As for all things below man, nature gives her perfect expression through animals and all things which are, how far creative and transforming skill had power over the evolved atoms which in course of time have cohered together, and were formed into distinct productions, which productions are now marked, whether they are pure or impure, and by the way they are blemished by the time-trying and *different insects*. All the imperfect will perish, and healthier fruits and vegetations will grow; and after the present chemical preparation is diffused through the ethers and atmosphere, and all the soil is drenched well with this new solution. Problem second: "Why is earth called the mother sphere?" Simply because actual life has its beginning on earth, must have its beginning on earth or it can be nothing. Where there is no frame, not anything can be completed, that is, not to a state where it becomes tangible, can be handled, touched, or enjoyed.

We know it is said by many of the learned that it is not necessary that earth life should be experienced, that the new conceptions as soon as the co-mingling has taken place have life, and the forces have inhered by which life is nourished, the body built, and by which it continues, although in that early state it be destroyed. We would tell all such that they promulgate that which they do not

understand, and for which their proofs will fail when they are brought forth to be examined in regard to these *facts*. There is a record kept of all such *transactions*, and whence these conceptions were directed after such disturbances; but in all cases these life forces are reproduced in order to acquire form for the peopled worlds, evolved from earth with all which is found therein. Well, this is a starting point; if it is necessary that life begins on earth in order to acquire form, then, certainly, all who people the worlds beyond earth were first born on earth, not the present one perhaps, and have taken their life forces with them to the advanced stations, and have, through their own wisdom, will, and strength, acquired means to build cities and manufactories, and all which is in the worlds beyond grand, enjoyable is in such wise evolved from earth, and, in turn, all which is realized as new under the sun is handed back to the denizens of earth again, and these co-mingling labors from the highest Seraphim to the lowest mortals are in constant commotion, actively pursued and governed ever with the greatest wisdom and care. And, lastly, why these beings are so closely related, and cannot be and are not separated, no matter in what degree of these creative and advancing processes they are forced to be, in order to become schooled in those branches in which they are deficient. All mortals and angels are originally from the same spirit-force emanations as far as powers of mind go, and as far as tissues for the bodies go; all who have not defiled themselves or the order are naturally molded by the force of the same chemical preparations; and the blood that courses through the arteries and veins of these mortals is the same as that which courses through the arteries and veins of their Cherubic and Seraphic brothers and sisters, only the degrees are different. There are countless numbers of misbred beings who are not of the regular course who have defiled the order. They are not allied to those in higher realms. Their violations have caused gulfs of separation; these gulfs are to be bridged over in the near future, for all such are to be reborn to constitute the earth races which are to come, under proper selections certainly, and in the true order, so that they can progress and be saved from the domineering animal forces to which they have become captives. Study closely the creative power and its effects by and in yourselves, and in all whom you chance to meet with. You can then readily learn in what degree you belong, and also in what degree others belong, viz., in accord with the manifest power as said, if it is pure and exercised for goodly purposes. Many mortals have too large a share of the acute and subtle, and take delight in using these forces of their natures for selfish pur-

poses, which, then, is certainly harmful to them, because thereby they harm others, and also apart from harming anyone they make manifest the creative powers of the subtle prince, and thus become indebted to all the other master-builders who have likewise invested in their composition, but which investments lie dormant in the inner recesses, and by means of their great self-love they hold all other powers of their minds and souls under subjection in prison, and lifeless. This is sin, or trespassing against self, and also against God, whose powers are abused instead of being used. Now we hear many say: "Well, if I am so created, and those instincts are the strongest force in my organic composition, I am not to blame. I cannot help doing things that are so natural for me to do, even if it be wrong." Yes, blinded mortal, you can help it if you will make a thorough examination of yourselves, see what is within you concealed, call on devotion to God in the temple of your mind, and, lo! devotion is there; it is an attribute which is most assuredly implanted in all beings, but as soon as it rises to *respond* the subtle organ swells and rises, and presents a picture of worldly things, just what the natural desires would love to have. Attention is at once given to that. Devotion to God must bow low and remain silent. Call upon the sublime, and, lo, the function akin to the sublime in the wisdom spheres arises to give vent to feeling, but the acute is quick to perceive that it would lead you upon lofty summits, and from under the control of the subtle, and, lo, it arouses forcibly the sublime in nature and natural life, and there is a painful quivering, and the divine is crushed; the natural man holds sway in the office, and all is worldly eloquence and natural earthly sublimity. Conscience flutters at this, and makes war, and wishes that her voice could be heard so as to give council upon such a mocking inner display. It is heard at first, and the natural flow is somewhat arrested, but all at once the proclivities by which to gain some selfish purpose is heavily touched by subtlety, and then a boisterous uproar of the selfish organs *silences* conscience, and after all is done reason is then called upon to sit in *judgment*. But the proceedings having been a unanimous display of selfish ponderings, and war against the divine faculties and attributes, reason can only on that side be active, because no force acted from the other functions so that it could have its throne there; hence, the much reasoning of the perverted wise is perverted reasoning. Their logic is the outcome of their natural desires, and there the facts are to be classed and gathered from such experiments and practices; exactly there where they are found, my friends, they are found to belong in the two lowest degrees in the scale of the creative power, and the mas-

ter-builders therefore must know that you certainly have trespassed in all other degrees and against self; for the purest and strongest creative power of which you all have a share is not made manifest through you for the purpose of bringing out those innate, latent forces into activity. We work upon mortals, and it is called the work of development. It often requires much material counter force to effect a change of system, it also affects physical conditions, bringing thus realizations which are called by mortals troubles and chastisements. Be it so, yet these are the greatest blessings which can be bestowed if the desired results are achieved thereby, and the individual has been reconstructed through such processes, that is, where the lower creative forces ruled the higher and better; thus, the better forces become aroused into activity, and gain control of the lower in degree, and hold open the doors of the inner temple for the wisdom from above, the divine reason and the true voice of conscience, to enter and fill their proper places in the inner *sanctum*, which is then inhabited by the Father, Son, and Holy Spirit of truth, love, and wisdom, abiding within, ever to keep the right order which never fails to produce the right deeds and order without. By giving this careful study you can behold the fact that when the first stated problem is well defined and understood, all the others have their solution therein. Search and learn how far the creative power can manifest itself, or does so, through you, and, if you find the most important functions of your being choked up, do not rest at that saying: "Well, I am blind and dumb, I cannot see nor do any better." Yes, you can curb the natural boisterous longing, and the unruly rule within and without. You can become sincere in prayer for the heavenly light and strength by which you can be illumined; and after the heavenly light shines for a season upon the dormant forces within they are sure to be quickened into life, and gradually into activity and general usefulness. Then life begins truly when usefulness in the proper way begins. All the other time is wasted, for it counts as nothing, and even worse, for there are many trespasses on record, and no good useful deeds to balance off the record with.

It is well to labor and aim to provide for the physical needs, but search and see how treacherous those natural proclivities are in their impelling acts if not curtailed by the better creative forces which are given to all for a power of defense against these; they (the natural) rather lead from one lofty eminence to another, until at the edge of some chasm they leave their subjects to be immersed there in order that they may gain a clearer insight as to their real duties, or they lead on from one misstep to another into vices and depredations as

far as human grades go ; and even until the grades are really mixed in behavior with the animal grades. Think of this. Then says the naturally wise but deformed individual : Why did not God create us perfect ? if He is perfect, and we are, as is said, created in His image, why are these failures ? They are only failures by mortals, not by the Creator. The creative forces are implanted in all beings ; the natural forces are to be conquered by the divine, or the earthly by the heavenly.

As long as the better faculties are not quickened in the earthly composition, so long is it a failure, and that person cannot draw the needed lessons and tissues from the earthly sojourn, but then the process goes on ever, you see, and what is lost in its completion, so to say, for one eternity is restored in the next, and all beings will be in the future transformed into angels of light. Yet all should ever try to inform themselves concerning any and all offered *truths*, and try hard to bring forth all the creative energies, in order that they may be made manifest through them, by which they can aid in filling the great plan, and gain for it joys eternal.

JULY 25, 1881.

LECTURE LIII.

FROM THE INNER LIFE.—LESSONS WHICH HUMANITY NEEDS, AND WHICH WILL BE A BLESSING TO ALL.

There are instilled in each mortal composition or organization traits of character and principles from the seven heads who by us are called the creative compact. These powers of mind they possess, and in accord also with these the possibilities to which they can attain are in small quantities instilled in mortals by the forces which are taken from the said properties and condensed, and then being brought into contact with the vaporous issues of nature enter the porous system of pregnant woman, and they are also taken in from the atmosphere by the process of breathing. Why some people differ so widely from others, and seem to possess so much more physical or mental force than others, is made clear to the earnest student of these facts, while to the ignorant it cannot be explained. All these instilled or infused powers produce something as soon as they are touched and are called into life by the power that infused them, and that something, if it is but a sigh or a desire, creates a part

of the aura surrounding each person, and by it is denoted the status of a person, and the seal of the degree is set, and by it also what type or degree of spirit power by which they can and must be worked upon, then they are led to mingle with such elements as will develop each part of character according to design. In each of these many degrees are the eternal principles to be attained to by growth and transformation in order to perfect the individuality, also to perfect the beauty and bodily completeness. Remember that bodily completeness is not mental completeness, but a perfect individuality includes both or all,—a thorough knowledge of all universal works, and a mastery over all conditions from whatever source they may be issued, and how to treat them all in the proper and lawful course and remain free, healthy, and happy. By this we can know how far we are truly individualized, and only so far as we have a thorough knowledge of the laws of the universe and the conditions around ourselves, and in general.

Let mortals try to learn how far the laws are in their favor in the finite and physical degrees in whatever they desire to do or to obtain, and then strictly abide within the limits even though the natural proclivities must be severely curbed. Then mortals would not be sick, or would not be if this was studied and observed, neither would they be encumbered with all manner of difficulties which are entailed upon them for trespassing the laws in the worldly degrees.

It is a knowledge how to live and how to think which is now the great demand for the people. Nature in her evolving courses is now cast one stratum higher in existence, and all things require, therefore, different treatment, and where the old courses are persistently followed they become burdens on the light wheels of progress, are an indescribable pressure, and the many accidents which occur daily are the results of such causes and such physical management contrary to the elementary forces by which the physical works are sustained and carried on. The past and present management of almost everything does not agree with the present march of time, and yet the perceptions of mortals are partially opened, and the many new labor-saving machines which are now being compelled forth by invisible power by the inventions given through the mortal brain help much to shorten or lessen the woes by which the dwellers on earth were threatened with and have experienced to some extent, but in no degree are the issues carried out fully, owing to the fact that there are many minds ready for the offered knowledge and do gladly receive it. This holds equally good for the powers of the minds, for they, too, are actuated by a different influx, and worked upon by differently regulated

atmospheric forces; therefore, the people become restless and drift hither and thither in their opinions and conjectures, and when the old ideas and forms are not moderated to suit the force which works upon the brain and supports it, then it has and must have such effects which are so abundantly realized, and which are loud witnesses of what we say. Then the cry arises about so many people becoming infidels. What are they, then, but persons drifting on the sea of uncertainty? They cannot reconcile the past and present of religious teachings and *training*; their instructors had not kept step with the march of *time*, therefore had lost the right sound, and cannot even find the way in which to march onward. They are bound up in forms which serve as clogs about them prohibiting them from making a fair pursuit in the path of progress.

Those, then, who break loose from this state of things aim to explore for themselves, receive many incorrect ideas which are a result of their own turbulent state of mind, which is fed and actuated accordingly. There are many of those explorers who labor under the impression that they must certainly support themselves physically, and certainly must redeem themselves spiritually. To support their physical demands is right where the natural senses can test and weigh all that is produced in their search for the knowledge of or how to improve their physical condition in order to get along well in the world. They say, also, "that we must do the same way in the relation we sustain towards the spirit, we must do it all. Our own works mold the tissues of our future bodies, and as we make it so it is and will be. We cannot depend upon any other power than our own in all this great work of becoming redeemed and purified from the dross of nature and chaotic forces." But in this they greatly err, for they cannot do this alone, and in this they trespass more than by living in the ceremonial fold of the Church, for they incur by trespassing thus untold misery and difficulties which form themselves into ordeals for their purification, and as they pass through them they learn the mistakes they made, and then they return with sad hearts and strive to give honor to their Creator, and penitently ask forgiveness, and inquire for the lawful path, and diligently endeavor to walk in it, for it is the only path by which it is possible to ascend. It does not help a man any to acquire much worldly wisdom and become, according to the world's idea, very much learned, or a scholar of note. He cannot truly ascend if he does not walk closely in the paved pathway of law and gospel which leads from earth to Heaven, for there is no other way. All by-ways, no matter how inviting and beautiful they may appear, lead only to a certain height, and then there must be a

retreat made, for you come to toll-gates, as it were, and the officers demand your degree pass; but if you have none from the authorities, then they require the pass-word from yourself, but you cannot call to mind any word suiting that purpose, and there is no admittance granted, and then there must be a retreat. There are many who think they will be permitted to go wherever they may desire to when they get to the spirit world, but they will learn the sad mistake they have made when it is too late to rectify it, for as long as there are laws violated, those who officiate in the grades or degrees where those laws were broken hold their claims, and the client remains their prisoner until he has acquired knowledge sufficient to enable him to work out his own salvation, which is generally too heavy a task to be done without aid. Therefore, if there is another power aiding, it is well, for that power will aid and redeem out of such conditions if it is trustfully yielded to with full confidence. It is very necessary, therefore, that there is faith maintained in God and in His saving power, and hope and trust likewise. In the order of progress the lessons which were once abhorred, and therefore avoided, yet were needed, must be learned by those same persons, yes, strictly the same lessons. They may be differently provoked and demonstrated after such persons have left the earth plane, yet the answer to the sum remains the same to be gotten. The sum must be worked and solved, but with greater difficulty than it could have been done with on earth. Do not think, O mortals, if so we have a little peace now, and get along without so much trouble, that the future will take care of itself! When you see or say this you take a wrong view of life's great and grand voyage on the realms of matter. One cross is no easier or harder to bear than another, only they are cut by very different patterns so as to suit the demand of each bearer, and, if possible, to let each one win their crown through such subjections. It was love that designed all this that is so much grieved about, and is commonly called trouble, misery, and woes. Stop for a short time before this object of horror and awe and consider. Do not let the first sight chill your natural system. Look at it from another stand-point, turn the leaves on every side and read the proper inscriptions and that which is marked above it as design. Then your eyes will brighten, and your burdens will grow lighter, and you will wonder at your own folly and short-sightedness as you behold the beauty and necessity of all these provoked acts, and as you do this you will not fail to see likewise the good which is to grow from all these seeming ills. "But," says the pupil, "show us, tell us, how to see these lesson-leaves, how to turn them over, and read the inscriptions." Friends,

words cannot tell you that which must become a part of one's own mind. This knowledge cannot be forced upon anyone, for it comes only and can only come by growth, can only be imparted intuitionally, since no second person can do your seeing, hearing, thinking, and reasoning for you; it must strictly be the work of your own mind and organization. They receive according to development, and the eyes of the mind are touched to see accordingly. Give yourselves, therefore, to studying in this direction, and you shall be aided in receiving this priceless knowledge, helping you to become qualified to learn all lessons in the right way. If spirits had no work to do on earth they would not nor could they return. It is by the natural orders which are so wielded by the force of law that the elementary and fluidic chasms are bridged over, by which earth and the lower spirit spheres are divided, therefore the passage to and fro is made possible because the cycling division made this a necessity. There will no longer be a separation of our earth from the lower spheres of the continued worlds, for there is now in process an elementary cementing which will make earth more refined and bring the inhabitants in still closer rapport with those gone on before. New labor methods are being enforced on earth by atmospheric compulsion, and to bring all this into practical order on earth is now the labor of spirits who work with and upon mortals. These workers are, the majority of them, those who had not finished their course of assigned duties while on the earth, and they now work them out gladly in this way so that they can gain an admittance into the progressive spheres.

We beseech you, O mortals, not to rebel against the returning spirits, for they are mostly all your own kindred over whose departure from earth you have mourned and grieved. They aid you in the performance of your duties, and, at the same time, they require aid from you to help them to finish their duties. When you consult a medium be certain that you know in what degree the medium serves, and obey according to your reason the advice of the captain of that band in that degree, and as all have a part of the great work to do, they must and do have their own rights in their degree, but this has nothing to do with personal affairs. In these all are left to the decision of their own reason, and they receive or reject according to their own judgment. But this no mortal can do in works of interest for common welfare, the spirits must transact that according to the lawful issues, and the mortals who are called to aid physically cannot reason upon that, but shall do according to advice, remembering that the Lord's ways are very unlike their ways, and that all

works for universal benefit are strictly lawful in their course, and cannot be changed for the whims or opinions of anyone. All should give their aid in these works as they are called upon, and so hasten the accomplishment of these great and difficult works.

JULY 31, 1880.

LECTURE LIV.

THE TEXT FOR OUR CONSIDERATION CAN BE FOUND, ST. JOHN, CH.
XX., WHICH TREATS OF THE RESURRECTION OF JESUS,
AND THE MANNER IN WHICH HE APPEARED
TO HIS DISCIPLES AND FRIENDS.

The narration of the resurrection of Jesus, by St. John, plainly reveals a seven-fold truth, which can only be adjusted in its proper meaning when reconciled from these views which were fore-shadowed, and which are antagonistic to each other, while the student of this chapter is working, or trying to work, out the designed meaning of the given records regarding this truly great event in human history; we will endeavor to aid him by giving a few explanations upon this important subject. First, why did Mary Magdalen come to the sepulchre while it was yet dark, on the first day of the week, and the third day after the crucifixion? She came to see whether He had arisen according to promise, and yet she did not have full confidence, neither did the apostles, in the fulfillment of the promise. They trusted, they hoped, yet they feared that since He was crucified they might not realize the promise made them by their Master. Second, in appearing to Mary Magdalen, we must note the fact that His appearance was changed so much that she did not recognize Him, but supposed Him to be the gardener, and requested Him with tears to tell her that if he had taken Him away where he had laid her Lord, that she might take Him away. But Jesus said to her, "Mary," and by that one word she recognized Him, and did not doubt nor fear that it might be a false apparition, but turned around and said, "Rabboni." Then Jesus said to her: "Touch me not, for I am not yet ascended to my Father; but go to My brethren and say to them, I ascend to my Father and your Father, to my God and your God." The gospel records have been preached upon, and explained by all the Christian ministers for nearly two thousand years, so no comments are necessary, for the way in which it has been explained is familiar to nearly all; but we must call the attention of the world to

the conditional facts which governed the appearance of Jesus after He had risen from the dead, a new and *spiritual man*. There has been nothing given since then by which it could be proved whether Jesus arose in His natural body, or with a changed and spiritual body, until now, in the present second advent, in which earth is visited from on high, and all things are being revealed understandingly by the heavenly power, as they are 'being reviewed and brought right within the reach of mortal understanding. Modern Spiritualism is doing a great work, or part, in completing the labors which are needed to fill the plan of redemption, and by so doing give release to all creatures and creation, for by the aid of the willing workers who obey the call of the Lord, and enter the vineyard to labor, the review is made possible in which all who love God and truth should be proud to labor, assist, and do their part; but instead of that they scorn those who do labor, but who do not labor for themselves alone, but for the whole human family. The mediums of today are doing a great work, which will be seen and acknowledged in the not distant future, how that they become a sacrifice for humanity in order that the great conditional debt which, as yet, hangs over humanity can be canceled, and the end of the labors of opposition can be declared. It is in this, therefore, why mediums suffer so much from conditions to which they are subjected, for in that way these vaporous walls which form barriers to the common advancement are removed when they are thus broken down. First, by having them brought forth from all the dark recesses, and placed under proper treatment. Jesus could not be touched when he first appeared to Mary, for He would have vanished and His strength would have been broken, but which needed to be increased, so that he could ascend to the Father.

In the present advent all things which have been transacted under the sun since the dawn of our eternity must have a lawful review. Now, in this review let those speak who witnessed the appearance of Jesus when he arose from the grave where he was placed when taken from the cross.

Did he look natural? is the first of the seven questions. The second: Was He like a mortal man, possessing a tangible composition, or was He an airy apparition, a ghost, a phantom specter, such as devils might reflect to mortal vision? Third: Did He act independent of conditions as the Son of God would do, or was He subject to conditions the same as any other spirit? Fourth: If subjected to, and dependent on, conditions, could there be any warranted testimony made or given of the appearance that it was genuine, and was Jesus indeed? Fifth: Is the process, if true, scriptural, and in keep-

ing with the words of Jesus, uttered when He dwelt on earth, in regard to His second coming? Sixth: Shall this fill the promises made of His second coming, and shall earth and Heaven be changed only thus, by changing the aerial currents and elements which work upon mortals, and upon all things on the surface of the earth? Seventh: How shall opposition be removed, and how shall all these aspects be changed in the views that have been cast, and how be reconciled? Now we will answer the first inquiry: Did He, Jesus, look natural when he materialized and was seen? Of this no one can speak who had not seen Him before. "But He was seen by some of us before, and since, in different ways, in order to teach how the conditions through which a spirit comes, so as to make Himself visible to mortals, change His appearance."

He did look when we first saw Him after He arose as He did when taken from the cross and laid in the grave. We saw Him afterwards the same in appearance. When He arose, there was at first a sensation of quivering in the calm elements around the sepulchre, then all at once we saw Him move, but we could not tell how it was done, it seemed that life had again entered into the lifeless body. He arose to a sitting attitude at first, then He arose up from the body a man, the body vanishing in rays and mists out into the elements of nature, there to cause a needed elementary change.

We have seen this, and were not deceived, for we speak the truth and will bear testimony to it. He had the appearance of one who had passed through or had met with a great change. But those who witnessed His appearance knew that it was Him by the influence He brought, and by the words He spoke. Many recognized Him as the Master. Second: Was He like a mortal man, tangible in composition, or was He an airy apparition such as devils might reflect to mortal vision? This question must be well pondered and studied, for it must settle all the questions about the resurrection. He was not a mortal man, yet He was tangible in composition. He arose up out of nothing, yet He could be touched, and had form and strength like a man to prove that He was not an apparition nor phantom specter. Ghosts, or phantom specters, may be termed devils, for they have no tangible forms, they cannot draw from the natural elements to compose a body, even for a second, because they never possessed a natural body. They can appear only as shadows or phantoms. Those spirits who can speak, and are tangible to the touch, are those who have risen from the grave, who departed from our midst by the natural change called death, and have been transformed in accord with the natural law of recreation and regeneration,

into beings resembling their former habitation or body, from which all the tissues are taken which help to form and build, in addition with the spiritual tissues, a new body again, a spiritual one, otherwise spirits could not acquire tangible bodies. Let us see what a correspondent says about our testimony as to the appearance of Jesus, according to the law in this review season. He says: "Do you know whom you saw? A devil; not the Lord Jesus Christ. He does not come in a secret chamber. He warns us all against believing such a lie. The Lord did not appear to you at Terre Haute, nor has He appeared, nor will He appear anywhere else when He does come only in the air, and no one will see Him until they are caught up in the air to meet Him." Here we have a case of antagonism presented; how shall it be reconciled? It gives plain evidence of the opposing conditions which are yet remaining in the composition of the people, and which form the barriers to the common advancement, which must be called out and subsided. This man undoubtedly thinks he understands the Scripture, but he has grown wholly blind over it, and has none of the power of God's spirit in his soul or being, which fact he plainly proves throughout his communications to us, for according to his quotations from Scripture he has not yet acquired or received a soul, but hopes to obtain one at some future time. He is but an airy bubble which will soon burst, and the breath that has blown it up will escape, yet he will still exist, and learn his mistakes, and see that they were but antagonisms to the living truths as they are today and have been from the beginning of the world. Therefore, let no attention be given for a moment even to these rising oppositions against the labors of the angels on earth, for they must needs be, so that through them these very barriers can be broken down and removed out of the way. Third: Did He act independent of conditions, or was He dependent on them the same as any other spirit? Most assuredly, if His coming was to take an effect upon the elements, and to give a manifestation of His resurrection from the dead to His friends, He could not be independent of conditions, but must be dependent on them in order to let the act be in accord with law, so as to produce the required evidence, and this act is now marked on the natural canvas as testimony for all to see. Questions regarding this point have been asked us: "Why should He come so weak and dependent on conditions? if it was really Jesus, He would come in power and glory." Friends, you must remember that all which takes place is an effect of and in accord with law, and is necessary, and that He who wrote and enforced these laws would not violate them merely to show His

power and satisfy the longing of the people for a display on His part. He would rather be subject to the law and conditions, and appear in weakness, so that the result of the labors could be more powerful for good for all. Fourth: If dependent and subject to conditions, could there be any warrantable testimony given of the appearance whether it was genuine, and was surely Jesus? We have been taught the same as the disciples of Jesus were; we were instructed concerning this occurrence long before we realized it; we know also from what has been shown to us during many years past that it was Him we saw at Terre Haute, and that our testimony is true and must be accepted when all things have had their review, for greater things will be done that will establish our testimony and assertions as truths and facts which will be of priceless value to the whole human family as well as for ourselves. Fifth: This process, if true, is it scriptural and in keeping with the words of Jesus spoken when He was on earth, in regard to His second coming? All scriptural statements we find purporting to be His own words are improperly recorded, and we do not find one passage which has only a literal meaning, but they are all pictured forth according to conditional calculations which might in these days be called a natural result of conditions, which, according to view, exists at this time. Therefore, He knew that He should find no faith when He should come the second time, for the same conditions would prevail as those that did then, so as to blind the people to the present and also to the future as to what had occurred, and also as to what is now taking place right in their midst. In Matt., Ch. xxiv., verse 37, Jesus said: "But as the days of Noe were, so shall also the coming of the Son of Man be," &c. In the xiii. Ch. of Mark you have a drawn picture on the canvas of conditions of the second coming of Jesus. We will note some of the points which the opposers of Spiritualism like to quote as a power in their defense. In verse 24, Ch. xiii., of Mark, it reads: "And then if any shall say to you, Lo, here is Christ, or, Lo, He is there, believe him not, for false Christs and false prophets shall arise, and shall show signs and wonders to seduce, if it were possible, even the elect." This is no argument at all against true modern Spiritualism. Come, friends, go forth in the depths of this beautiful doctrine, all you who entertain such ideas of it, and learn the truths it reveals. All true Spiritualists know that *that* passage has had its day of fulfillment, and has been placed in the back-ground behind us. It was provoked forth to have its effects on earth by seducing spirits in the free love or sensual advocates, against which all true Spiritualists protested. And they have cut it loose from the great body of Spiritualists as a

fossil of annoyance, as an unclean thing. What they did through the mediums of their kind is in the world now. Search and learn truth and facts, and throw fiction aside. "Antichrist," says the opposer of the spiritual philosophy, "must and will come through these avenues of so-called mediumship." Yes, Antichrist did come through these channels, and he has already had his day, but the Christians are still looking for it as the Jews look for their Messiah, when it is already an occurrence of the past. Further on in the same chapter Jesus Christ says: "The powers in Heaven shall be shaken, and then shall they see the Son of Man come in power and great glory, that He should send His angels to gather the elect from the uttermost parts of the earth to the uttermost parts of the Heavens." This is all a fore-shadowed picture with which reality does not compare so well, because mortal minds cannot grasp the importance of the reality when it is revealed. The powers in Heaven have been shaken, for they are now working together in accord for the accomplishment of the review in process now, and for the gathering of the elect, when before this advent they worked in opposition to one another. Now all forces are combined, and work unanimously for the desired result.

The Son of Man will come with power and great glory when these labors are ended, and all things as far back as Moses are reviewed, and as He appeared then to Moses in a cloud and in different ways, but hidden from the people's sight, so will He come again, subject to such conditions until all the works are reviewed and finished. He appeared to Moses as the angel of the covenant, subject to the covenant laws, and until these are all fulfilled He cannot come otherwise than in accord with these conditions until this is done. And then will He come in power and great glory, and blessed will all be who do not take offense against Him during these days of trials. But remember the more anything of this kind is ridiculed as a delusion, when its rays first shine forth over the mortal horizon, the greater power it contains, for it is ridiculed according to the magnitude of the benefit and glory arising from it, which will flow out and cover the earth with its light, lessening the poverty and making humanity rich and happy. Therefore, let the world call Spiritualism a delusion until the mighty power from on high sweeps the twilight mists from before the mortal vision. Then shall its utility and saving power be seen and realized. Sixth: Shall this fill the promises made of His second coming, and shall earth and Heaven only be changed in their aerial currents which work upon mortals and all things alike? This question is measurably answered in the foregoing only as

regards the changes of Heaven and earth; in this we say the meaning is divided, for the aerial and elementric changes work out the problem in part, while a still more material problem remains to be solved, and a literal reconstruction to be realized in parts of the earth, also in parts of the Heavens. Seventh: How shall opposition be removed, and how shall all these aspects be changed in the views of the people and become reconciled? Opposition will be removed mostly by invisible workings upon the brain functions of man, for only in this way can the views be changed which have so long dazzled and blinded the vision; and after a process of this kind the differences will be seen, then all oppositions will be quickly reconciled, for this all works according to law, and the training of minds is held by that force, and impelled to action by it. Yet there is resistance from the will of man, which is not yet free from the dominion of the powers who heretofore worked in opposition to God and His Christ; and as the will in man is strong, and reason is yet weak in many, therefore the people wage a blind rebellion against their own progress in the upward march of common advancement. When the truths spoken of in the beginning of this chapter have been considered and adjusted in the mind, then will harmony be realized among the people, and not before. These truths, as before stated, are contained in this, that the seven spirits of God worked in a seven-fold way, and by different methods upon mortals as they came under their power to be governed and developed. Therefore, all saw and understood as they were trained to do. And they shall see differently when all these views are brought before them by these powers, and explained, revealed, and reconciled. This is now being done, and the works are rapidly progressing towards the required results. The resurrection of Jesus must be comprehended in its original design and tendency, so that the gulfs of materialism can be bridged wholly over by it, and a thorough separation of the goats and sheep will take place, invisible to the eyes of the people, even before that great day of the last decision. When the resurrection of the Lord Jesus is fully understood, then errors, which have so long occupied space in the mind realm of man, will vanish, and the shadows will also flee away, and Heaven's glories will be seen and realized by all. It is worth working for, these grand results, although we feel it heavily, that we, in our human weakness, must bear the burdens of the people's scorn, and contend with the hosts that oppose us. All this is well, if well endured, for by it we prove ourselves heroes or cowards when brought in contact with reality. All things in creation are for use. If we do not work with a will of our own in compliance with

the calls made upon us, then are we used by a compulsory power acting upon us, and we receive no credit for what we do in this way until we have progressed sufficiently to see what we were an instrument for, and when we are thus used, and the work is done, the power that operates does nearly all that deserves reward. Thus you see it is best for all to be studious and thoughtful upon any and all things, and to know, so far as we can obtain the knowledge, what the tendency of each act is, and what the result in accord with it will be. Then can we economize troubles as we walk in the narrow path of true progression, confident that we are guided by God's angels, and protected by His power. Then we shall be careful and not commit ourselves by words or deeds, by which penalties would be incurred which we must pay.

Let us work with the angels, let us work with our might,
For truth, love, and justice prevailing is right;
All evil must vanish, all wrongs have reaction,
'Tis the work now in progress, 'tis the will of our God.

LECTURE LV.

THE MYSTIC CONDITIONS WHICH CONSTITUTE THE SEA OF A PILGRIM'S LIFE.

When we speak of conditions there are many who do not care to give that point a second thought so as to learn something for themselves as to these conditions, while certainly there is not nor cannot be any study offered, nor even any revelations given, which would equal in magnitude the study of mystic conditions. By a knowledge of these all natural laws can be solved correctly, can be learned and understood as easy as a, b, c. Mortals would derive great benefit from this study when they have advanced to a state of ready recognition and discerning of all conditions which issue from each person and form around them the vaporous condition walls by which they are impelled to all they say and do. Then there can be acquired in addition to this a knowledge of the type and grade difference of spirits in mortals without these being acted upon, also the electric attractions and their effects. When these studies are once entered upon and partially understood, and the mind of man passes out and up onto those summits on the elevated plane, so as to enter into the inner or spiritual life, then they can learn and solve all mystic orders without much exploration or search. Yes, all secret orders

which were in natural use by mortals, and were and are now based on the art of magic in physical orders in concord with the moral orders based on the moral rock and tied in union with Cherub cords, and divinely polished with the oaths of devotion to deity and the use of the sacred Scriptures, all of the mystic orders which in olden times were launched on mental space and were brought into practice under the sun, and have been indulged in unto this day, must, during the present process of review, be changed, altered even as garments; they must be reconstructed as a part of the many belonging to the whole system of the plan by which to develop and regenerate the natural born man, and promote the growth of the inborn spiritual germs, until they become the strongest power in man, in order to subdue that which is earthy, and is a repulsion to or against the ascendancy of the true man born of God. We have shown you in this the relation these orders bear to the highest even in their lowest and most undeveloped states, but pollutions have been levied by men on these as well as on all other orders by which the human fraternity was developed and held by these unseen bands of conditional compositions; therefore, a consummation must take place, and then a resurrection of the same orders will follow quickly, but they will rise in their original strength and beauty. All which was ever given and practically enforced on earth for the edification of mortals, or the spirits in mortals, must meet these lawful changes which are being made *even now* from day to day. The world of no end could not be a place of harmony and endless enjoyment otherwise if law was not the motor power in the universe to compel action and reaction in just pursuance of all issues both natural and divine to thus comply with the progressive orders from the highest to the lowest degrees, and let all have the freedom for their developing exertions, yet to be kept in close conditional limits, and to be rewarded according to the deeds done when the earth journey is ended.

Above *all* which comes from Heaven, and all which is realized in Heaven and on earth, is the Supreme Ruler, all-wise, all-powerful, and just, to rule and govern all things by the breath of His mouth, therefore, the greatest folly that can be committed by mortals is to deny or cast carelessly aside their Creator, God. It is equal to throwing away the spirit's crown or the manhood's pride, the system's anchor; and those who are guilty of this justly meet with the sorest perplexities and troubles, and only by the passing through the waters of tribulations can they be brought back from their careless wanderings to the center-pole of order from whence all regulations proceed forth. "Well," says the investigator who has not been a

very close observer of the signs that mark the labors of today, and of which we are giving instructions, "tell us plainly what those conditions are composed of, and how we are to begin our study of them." Friends, you have a right to ask any and all questions that form themselves in your minds in regard to any topic of the many which constitute the issues of the day, for it is your day now, the peoples' day, and according to the clearing away of the natural accumulated conditions by mortals will the decision be made by the Supreme Ruler. So work and we will tell you how. The conditions spoken of are all in the atmosphere, and are very electric, and are composed of the vaporous substances from the breath of the people, the breath of beasts, and from all vegetations, atoms, and wastes which mortals and nature throw off. All these scents add their part, and when the impure vapors are of greater weight than the pure and electric which are from the elements mingled with them, then this air throws back this natural dross which nature sent upward in vaporous poisons, and it falls back creating pests and contagious diseases, often for men and beasts, according to the amount thrown out. All which is compatible with the elementric natural forces of the co-material worlds which are next to the earth is cemented therewith, and so material is imported from one world to another, matter which is needed to build with in the natural way. Yet, all this is governed conditionally, and by chemical methods all the parcels are cemented, and the natural and divine are interlinked, are interwoven, and, therefore, those who have left earth by a natural death are not separated from the mortals in the world within, which is built of the solid material from which the natural world is only a coarse, materialized part. They are one step further on in the progressive era. But many at death go farther away, according to the purity of the material sent forth from their breath and their deeds on earth. Then, first, to learn about conditions you must be cleanly, learn to be of the purest moral habits, to be pure minded and of purest breath whether in talk or conjecture, let your breath be pure so that it can mingle with the purest electric flashes and elementric substances. Then, as it is thus cemented, there is a force accumulated which, while it aids in common advancement in the regular order of progress, it also aids yourself. It is at your side when you are impurely surrounded; and if you are sober and sincere, you will feel if you cannot see what the breath is which those with whom you chance to have dealings are breathing out from within, whether the breath of their inmost will and wishes is of *one color*, and that of their light and flattering words of *another*, and then be positive and dive to the bottom of the conditional sea with a reso

lution to find what may be hidden in the frail depths of the being with whom the issue may be. Tell all whom you chance to meet thus of their failing, and point it out to them kindly, and show them the way which leads from evil to good, from false practices to uprightness, from pervertedness to truth, for it is principle which needs to be resurrected and cultivated in man, for it is Heaven-born and makes up the true or real individual. The spirits in men and the spirits of those who by natural death have left earth are held together by conditions, and they are conditional co-workers in all works done on *earth*.

This is an eternal decree, a law of conditions, and right here is where the great difficulty commences concerning the realized facts of deceiving spirits. Spirits who are sometimes seen by clairvoyant mediums with masks on, presenting that which is not real, and coming in on changeable conditions, teach by this that they do not appear in their real forms, and are not doing works which correspond individually with themselves or their true desires, but acting as conditional agents to bring about some work of design on earth, and in this they are obedient to spirits of high degrees from whom they receive a pass or commission to do such labors as may, yes, as have been already realized. These works are termed conditional regulations, and as in the present day deceit has acquired quite a growth in the natural composition of mortals, therefore these works are done in order to bring a force into the mortal atmosphere which will equal man's perverseness and bring it forth for lawful treatment. When those on earth realize spirit materializations, you must learn the condition under which they can lawfully occur, and it consists in this: all common materializations are done by spirits who are inhabitants of the co-material world, and who are not well developed. These *act* upon *mortals* for others, and are, therefore, not really those whom they represent themselves to be, but are sent by them, and so they do a work of *conditions*. Bright spirits of high order do not materialize only for a special purpose when the law of elements demand such an act. This has been done in these days, and will be done again, in order to prevent woe and suffering for mortals. These masters of conditions can, by coming through the elements, compel order in the turbulent and confused conditions, and so harmonize the elements which compose the atmospheres of the earth, and also acts upon mortals. Bright spirits work upon the minds of those with whom they labor on earth and give their ideas by *intuition*, and they develop and regulate the capacity of their mediums by a touch of the conditional wires which proceed forth from them, and rest upon the organic structure of their *mortal mediums*. It oftentimes happens that phys-

ically there is different mingling with other persons in talk about worldly things. It is at such a time, when spirits who are set over worldly conditions can approach such a medium and disturb those wires, then the heavenly instructors cannot operate upon them until again all is replaced and brought to *order*, and for this work it is necessary that the guide of the medium should come personally to do this work; and it is often delayed for a time because there may be, as is often the case, other more important duties for such high spirits to perform.

There is another conditional mystery, viz., this, that while it depends on a mortal's own will and on the exertion of their natural powers in compliance with their will how well they can progress in a *true sense*, and all mortals in this sense are free agents, yet they are so wholly helpless in another sense and dependent on the power that acts upon them from without, and these are in accord with the atmosphere surrounding each person, that is, their own peculiar encircling conditional atmosphere which is of their own creation, as stated, from their own breath, desires, and thoughts; therefore, in order to keep the company of pure spirits and gain their assistance, you must create pure conditions around yourselves, as said before. Do not look aside to your neighbor, and then make allowance for yourself in something which is against this rule because you see others faulty. No, that is not the way that leads upward in the endless march. This but leads astray, causing weariness from carrying useless burdens which in such thoughtless moments are imposed and must be borne. Remember, friends, how short the journey is on earth, and how much good could be done, and how much learned during this short time if all your strength and will power would be exerted ever for goodly purposes *only*. Keep the thought ever before you of the fleetness of time, and how treacherous the world's pleasures and vanities are, and live always as you will wish you had lived when you are summoned to return, and see recorded on the pages of the great historic book of nature your own good and ill and your own great and small deeds, and there you shall see and read them in the natural sense and way, while the spiritual records contain the effects of all which was done, and spiritually you will receive what your deeds merit.

This quivering tide, called the condition sea,
Flows over earth; on it rove earth's wanderers, some sad, some full of glee;
Yet while they pass the lines oft in their mirth
They breathe in vapors which to griefs give birth;
And their frail barks are shaken by a mystic hand [tal band.
Which touch, clings close, has its effects, till the traveler joins an immor-

LECTURE LVI.

GRADATION OF THE IMMORTAL COMPOUNDS OF THE SPIRIT
GARMENT OR BODIES.

Spirit is mind, and the soul of souls. The inmost longings are the yearnings of the soul of souls, for around it is the silver or outer lining, which is the moral development and practice of a mortal. Mind also being spirit, it is an easy matter for spirits ethereal, and also the co-material spirits, to work upon the spirits of the material, that is, upon those inhabiting the earth. There is nothing in this that requires any argument to sustain it, nor does it need to be placed on trial before the courts of human judgment at the present day, for common sense and the undeniable truth, also the knowledge, that spirit is light, life, and is therefore eternal, and cannot be subject to death; that this being true, it cannot be otherwise than that the power or link of attraction will bring men and angels into close rapport with each other, and thus, and in no other way, are mortals guided and developed in all the knowledge which they acquire, only from or by the power from on high, and men are led in their pursuits by the ministering angels; but by reason of the wrong conceptions and misunderstanding by the people of the statements that are made, and their ignorance of the gradation and regulating laws, it has become a demand of duty that we should explain the gradation difference, as well as the difference of types which have been treated upon. It is all interwoven, but is not rightly understood by the people. There are countless numbers of worlds in this boundless universe which are, by their outer and inner developments, separated, and cannot be united, for the elements suiting the system structure of certain types of the many different ones can only be endured by them. This refers to the worlds of no end, but the earth sphere is an exception to this, for all the existing different compounds, elements, and gases, electrically combined, are found on the earth sphere, and the human body is and must be an heir to or of all this, or the right of an never-ending life would not be lawfully gained, nor the passage from one world to another could not be opened without this. Yet the essential, onward pursuit is checked by the transgressions against the spirit within. This is the only sin that rests heavily against anyone, for all sins committed against God, or the Son of Man, who is the exalted king of righteousness, by the frailty of man, are forgiven; but the sins committed against the

spirit are not forgiven, neither in earth life nor in eternity, for they deform the spirit, and they must be paid, must be made good, and by passing through the crucibles the deformed parts can be remolded and purified, and thus the spirit is developed and perfected.

Now, there are millions and millions of spirits in the countless worlds who on earth were deficient in moral development, and who thus abused their bodies, and crushed the spirit within. These spirits are now clothed with a co-material body in which they reside, and are termed worldly spirits, and are in a great degree like mortals, yet they are not even on a level with those living on earth today, for the development of the capacities of all such spirits is slow and difficult, because the frame or structure is in a measure destroyed, and needs to be reformed or reconstructed from the atomic, physical elements, in which all essences are combined. But if this lasting frame or structure is not destroyed, and is only faintly out-lined or defined, it can be made strong, and become a foundation upon which to build. This being a truth, then, children can advance in progress as well as in growth of size or structure, for the tender frame, with all its lineaments, is there, and, although scarcely defined or perceivable, they still form a basis or frame, and can be easily improved and strengthened. But it is not so with those who have broken or destroyed this frame of the mind or spirit by all sorts of violations and selfish gratifications. They are deformed and void, and the spirit, when separated from the body, is bare, and the sustaining frame broken. These spirits, then, as I said, are born into those worlds and must necessarily undergo many changes, even as they become prepared and removed from one forte to another, in short, let me tell you, gentle readers, that the difference of spirits and spirit forms is as various as the worlds that exist, including all spheres, which cannot be numbered. This difference is gradation, needs to be given forth as a study to man on earth, for impending perils and inevitable disasters in the natural pursuits and transactions, as well as in the mental pursuits, demand an explanation,—an explanation of what? Of the invisible compelling force which causes physical actions, and that in all remarkable instances men are led to become their own destroyers, and to commit the deeds themselves which bring remorse, and all the difficulties which they realize. This compelling force is all spiritual, yet the greatest part of that which this compelling spirit force works upon is material, and these co-material spirits, while they are being thus developed, are not called the children and heirs of God, but are of those who are outside of the covenant law, and are the servants who, in the far-off time, will come

in under Jehovah's shade. The reason of this is that when they were on earth they did not improve their time and opportunities in preparing the spirit so that it could be recognized as a child of God at the time of its birth from the tenement of clay into real life. These spirits, although they have permission to roam on earth their allotted time, and fulfill the duties of servants, do not obey or abide in law and order, but they inflict misery wherever they can by their cunning enticements; but this, likewise, has its bounds appointed, and all such are taken from the ranks and passed back into prison.

But says the investigator: "How then shall we enjoy liberty of mind, and how can the longings of the soul be satisfied in communing with those gone on before us if such is the invisible difference of types and mold?"

"How then would we know if we would stop and study? Our happiness would be surely absorbed in the dark cloud of impure air, blended with man's ignorance, and we should not be able to recognize our friends, if it is possible that while in the slight difference of appearance, and of body compounds, it is a truth that many resemble each other so perfectly that they could appear as one, yet being another individual. Can they give tests by sight, or through the unconscious medium, of things of which no one ever knew except the one who has passed on to the other side of life and the investigating friend? This is no evidence of truth, or that there is no misrepresentation."

The demon of each person or spirit knows their whole heart as well, yes, better than they know themselves, and every act or word that was ever spoken by them lives in their memory. Then, if these demons possess such strong and largely-cultivated capacities and memories, they are not ordinary spirits, but are rulers and captains, who, from choice, engage in these active labors on earth that are being done for the renovation and enlargement of the capacities of the people, and these are called sages according to the olden term, while those who, by their orders, perform various duties under the command of chosen captains are the co-mortals and co-material or worldly spirits, who inhabit worlds like yours, only being in the spirit world, and they draw their chief support from the earth. The mortal worlds of the spirit spheres are many, and the gradation of the difference of types must be learned, so that no one needs to be led astray when this is understood.

We are not spirits who come in the way spoken of, but we are from the divine type, and work upon the minds of the people, and by

the opportunities given can be known and identified, and also our abilities to guide the hand of this our medium who writes for us.

LECTURE LVII.

"WHAT AN ANGEL SAID."

Why should we not, who have mounted to the most difficult summits of progress, and have experienced what patience and labor it requires to enter into heavenly freedom, why should we not labor unceasingly for the enlightenment of the benighted dwellers on earth?

Are we not all linked in one great family chain, and ought we therefore not desire to bring about the results of the first design of God with men, viz., that there should be no gulf to hinder mortals and immortals from a sensible and tangible association?

The term mortal signifies this, that while traveling in this atmosphere and treading the earth the gross matters needed to protect the inner being form a gulf, a thick atmosphere which cannot be penetrated by the natural eye, but this very gulf is being bridged over, for atmospheric changes are being made which will result in this; and the thickness cleared away and the veil will be rent so that the natural eyes can see the immortals walk the earth and talk with men.

The term immortal implies that the image is clad with the garments of purity and breathing the pure air of all good, therefore freed from earthly ills and imperfections which are the results of the chaotic essences, and serve to awaken this massive principle in every living being to that activity which is needed to become perfect, and to learn the various degrees and distinctions of good and ill which otherwise could not be awakened nor these great lessons learned, and the joys of an unending life could have no appreciation if this knowledge failed.

Yet enlightenment will ease life's burdens for those who shall people earth when those now living have departed. The more deeds of benevolence one can do by self-denial and sacrifice the richer that one will be for eternity. It is not the dollars or cents, lands or any riches, that make noble or true men or women or that promotes their true character in value of true, lasting wealth.

Many beggars arrive here. The very worst grades we receive are those who on earth had gathered treasures which they should have given for the benefit of the needy, and to comfortably supply their physical demands.

Let no one aim to be rich on earth lest they lose their part of the possessions in the heavenly kingdom.

To learn to discern good and evil is a deep and toilsome study. One is often tossed into an abyss. The struggles to rise out of it may be severe, and the repelling tide vehement. But stop and calmly study the cause of these effects. Do not fret and worry your limited strength away, and thus become blinded as to the object of your design, so that when your time there is ended, and you are brought out of these conditions, you will know why it was.

In the most humble and low conditions which can engulf mortals there are lessons to be learned which are often of the most absolute need for the expansion of the mind and for a just appreciation of what is to be realized in a long and successive life. And as men and women learn to discern between the good and evil, do not fear to learn anything and all which may chance to come in your pathway, and which is an issue from the conditions made by your own deeds. Avoid doing wrong, and do right and serve God. Then you are in a fair pursuit in the true progressive path. Then you give honor to the Creator, and help to perfect His plan, and the angels are delighted to see you able to discern evil and also to subdue it, and will give you their best aid in all your endeavors. See to it that you study well each problem of life, and learn how mortals with their masks on do not know one another, and often cast aside their truest and dearest friends because they do not fully understand each other.

The whole human and angel family is closely linked together, and this constant jarring is a repelling force against the general pursuit of progress and prosperity.

We love to aid mortals that they may, by the light brought to them, see where they err and how unsteady their walk is at every step in their darkened condition.

We grasp those whom we can approach firmly by the hand so as to support and aid them so that they may be brought upon safer ground, and be enabled to see Heaven's light illumine the paths which they pursue, until they come under the flag of universal freedom by seeing the truth as it is and was from the beginning, and ever shall be, and grow bright and strong in the light of truth.

Another lesson: Never lay problems aside if they should seem difficult and you do not know of any methods by which to solve them.

Place it before your eyes, view it in comparison with all you think of that has a resemblance to it and to what may chance to be brought into your life's pathway as you journey on. By thus being sincere and studious, you will find the method when least expected, and in a way you could not see if you did not search eagerly with the eyes of both the body and spirit.

At all times when you fail in learning the design of each problem, and fail to find the facts by which to work and demonstrate it, it shows lack of attention or interest on your part. Adjust the lessons you hear to the memory, and ponder them in your hearts, then they will elevate and benefit you, not otherwise.

It is necessary that you should be disciplined in the studies which have a tendency to brighten the intellect and build up the power and functions of the spirit. But how can you be disciplined when you are led from one series of studies to another, and find fault and complain, and closely shut your eyes to each lesson that is demonstrated? You cannot advance without the proper pass. The record is taken by those who impose the trials and who examine you after the process is over to see how you have improved and individualized. This I have stated to show you that you blame others without knowing what you do.

He who does a favor for another, or for humanity, does it for himself if his aims are pure and unselfish. If they are not, then truly you will reap as you have sown.

Impure desires, sown under a mask of pretense, will raise just such a crop, and he who sows reaps it. Do all you do with a true heart and with true motives.

Ponder all you hear, and cast no reflections of envy or ill will over your mental horizon as you try to study out these lessons, or you will ever see the wrong side and uncertain figures, and no problem can by such methods be solved and demonstrated.

LECTURE LVIII.

CHRISTMAS, 1880.

Hail, Christmas, the day when the Saviour was born!
 We have met to rejoice, our King to adorn;
 Let anthems of praise ring clear on the air
 To God and His Christ, of whom we are heirs.
 Let every tongue sing praise, let every child be glad,
 For Jesus was born a child like we,
 Born to bring gifts to you and to me;
 Let joy fill all hearts and all space.
 The merry Christmas time, when earth was blessed
 With the birth thus, a visit of a Divine guest,
 Is dear to our memory, we hail it with joy;
 Depart, cares and shadows, we want no alloy!

For our consideration we shall take the words of the angels to the shepherds on that memorable night when Jesus was born at Bethlehem: "Peace on earth and good will toward all men." Who is it that fully comprehends the deep meaning of those words of glad tidings brought by angel voices to the ears of mortals? The realizations have been so conflicting with those words, that heavenly message, none who have not caught the bright glimmer of Bethlehem's star can solve the problem and know for themselves why it is and has been that the sword has thus long reigned instead of peace. That was the beginning on earth of the work which will bring about the blessed condition promised to mortals, and which needed much time before the seed then sown and introduced into matter and material elements would permeate all nature and all beings, and produce the longed-for harvest so that earth could be reaped, and the realization of that promise should light up earth with glory and fill every bosom with peace and joy. We are now nearly to that period in the march of time when this will really be realized on earth, for earth is soon to be reaped for the great harvest grown from that seeding, as said before. We therefore rejoice and bring our offerings of heart-felt gratitude to God and His Christ that He has counted us worthy to labor in His vineyard, and has opened unto us the hidden wisdom pertaining to the birth, life, death, and resurrection of Jesus, and the works which are now being done by this same Jesus and a mighty army of angels on earth to not only reap this earth but to conquer all rebellious war-farers and subdue them, so that the message of the angels can have a literal fulfillment. The children who come to be taught should receive gifts on this evening, with an explanation how that Jesus was born poor in the physical way and sense, yet infinitely rich, and brought gifts to earth and bestowed them upon mortals,

lived as a child obedient to his parents, to set an example for all children that they should obey their parents. He labored with His own hands to show the children that to be born on earth implies that, viz., to labor and be useful, and according to the first verdict earn and eat our bread by the sweat of our brows. So we have an example of industry which should be impressed upon the minds of the children. When He became old enough, He was mentally developed, and physically placed where He could receive such instructions which rendered Him capable of a speedy recognition of His duties on earth as teacher, and perfected His innate powers in a short time, so that He could come forth and teach the people, and make manifest the will of Him who sent Him to the children of men.

This is to be impressed upon the minds of the young folks of today that they should labor and learn, and combine worldly and divine studies, and so enhance their intuitive powers, and would thus have in a shorter space of time their innate faculties brought out into practical uses. The world will be greatly improved thereby, and the people likewise.

He (Jesus) brought gifts for all, let us remember; none are excluded, therefore all have these gifts, which are talents, powers of mind and spirit, and as we place ourselves in the proper way for receiving aid from Him who bestowed these gifts, and acquire such learning physically which tends to open the avenues of the mind, we shall have by the aid of that heavenly power those innate gifts brought out, and shall be enabled to see how to give them out in exchange in order to accumulate more and more, and also to benefit others by aiding or loaning to them until they get a start of their own, or an insight into the physical and spiritual works and studies, and become able to bring more to their perhaps limited amount of talents. By so doing earth will be benefited, because we live.

There is one more point to consider. Jesus finished His work which was given Him to do on earth, then knowingly and willingly died on the cross to show His good will toward men in a practical way, that thus even all in all degrees could become in due time sanctified and redeemed and have a right to Jesus, and a right to the common Father, God, have a right to the tree of life, yes, to eternal life. He did not die for the Jews, or for the good people who were to be born on earth, but for all.

He died for you, He died for me,
He died to set the whole world free;
Therefore let every tongue rejoice,
Let every heart be glad.

And let us teach the children, yea, our own selves, too, that we must not tolerate nor cultivate in our natures any selfish traits, but on the contrary cultivate benevolence, and be ever ready to sacrifice if necessary our own weal to secure the weal and welfare of others, for in this is true greatness which lives and is honored forever.

LECTURE LIX.

ARE YOU WILLING TO TAKE FOR CHANGE THE SAME CURRENCY YOU YOURSELVES HAVE, AND DO CIRCULATE?

We ask this question, and desire that it may be well considered and truthfully answered. While we direct it to those present, and certainly speak to them, it extends itself further, and the echo of the breath goes out and vibrates with all the harp-strings of mortal brains attuned to work in harmony with God's orders, to give and receive that which is beneficent and pleasing, that which truly elevates, and is in accord with God's order, and with retributive justice. You who have been taught and schooled in the mysterious workings of conditions, and also taught that progress and success depend upon existing and constantly created conditions. You know, or *should* know, from experience and otherwise, that finite banking houses do a brisk business, and the commonwealth compact and treasury officials *make* and *circulate* freely all manner of currencies, as bills from the finite courts are issued to them, even as mortal treatment calls for, after due councils upon the most loved, and most used coins with which mortals deal under ground and openly. There issues a variety of shades from the people; they wish for many things in the mortal degrees, so as to gain predominance in this or that business position; and there are many ravenous cravings of appetite, and also desires to gratify the proclivities for a fine appearance and honor from man. All this, after due councils, as said, is reissued and sent to where it arose from, and it requires often quite a space of time before the effects are duly felt. These currencies are of such substances as compare with desires and wishes, and also the whisperings of the soul; and they enter as vapors and dust into the human brain again, and through the atmosphere which is freely breathed in and is meant for cures for existing human ills. It is breath and vaporous gases which proceed from mortals, and is circulated by them, and the conditional warp is thereby filled, which, not being the true material,

needs to be unraveled again, so then the works are retarded, and seem a conglomerate mixture, and are such, for there is a queer tangling around in the conditional hemisphere which often requires a shock of some kind, in order to break up and scatter such accumulations, and also to have their mysterious existence unraveled. If there was no retributive justice at work, and the issues of mortal breath, thought, and desires, by which the world's works are so forcibly impelled onward; if to these there would be no counter issues, or counteractions, the warp of life laid for the majority of the people would be filled out so fast that there would be no chance for them to individualize themselves, but the counter currencies are freely sent forth from the finite currency looms. Now let us survey closely what has been in thought and desire, as a haunting demon or a bright angel of *peace* actuating every nerve, every sensitive part of the brain, and which has thrilled at times with love and pity for *others*, or with anger and feelings of revenge, and with wishes for the success or failure of other people. All this abounds, and is a heavy issue constantly from mortals, and although it would seem as nothing, yet it composes well-defined shades. The active building processes are carried on with this sort of currency, so there must be something or this could not be done; they must be of weal or woe to the capitalist largely engaged in such exchanges, which we have termed breath and vaporous gases, meaning words which are but a sound to hide therewith true intentions and corrupt principles, and to blind the innocent and unwary so that they might be led into the thus created conditional snares, where they are held and hindered in their true pursuit, consequently, rendered miserable in every sense of the word. Much talk without true meaning is a deadly poison, and is very harmful. It invents open crevices, and festers *therein* ready for outbreaks and sore results, which are in part accredited to the persons who had thoughtlessly sowed the gas or poison, and so seeded an impure harvest, consequently, they must then reap it. If they by that time have mounted higher, have left the ill-assumed *former position*, yet must they according to justice pay all such incurred penalties, and for this are counter currencies issued from the finite offices, which will do the work exact, because it is the just rule, and under the act of the law of recompense carried into execution. How much do we observe of impure conjectures, wishes, and even talk, which is sowing the seeds of tares, and an unwelcome harvest will be the result for those who are busy workers in this field, and who wear a friendly garb on which is inscribed *deception*. It is time that a more upright practical course in life's pursuit was made use of, for by such a course

prosperity and success cannot be expected. Well, now we see the whispers arise ere the sentence is finished.

“Why do the wicked and malignant, whom we know to be such, and therefore worse than ourselves, why do they prosper? They are worse in all things than what is herein alluded to, yet they are happy, and have all their hearts and natural proclivities crave.” They prosper, yes, some do seemingly prosper according to worldly view, and in a worldly sense, and seem in the same view taken of them happy; but search and you will find that it is but seeming, for it is not so in reality. Search after true standing, and try to measure happiness and misery, and set them apart. Then give in your accounts, for your questions will answer themselves as you engage in such investigations. You know not the subtle claims of the reactive charms, how they act on those who had charmed others into ill conditions by their subtle means, and their impure influences. If you knew this you would pity, for you would know what degree of Hell such seeming gay, happy, and prosperous ones in your view were roasting and agonizing in. It is according to the breath sent out, and to the wishes, and the results from them, that currencies are reissued for all directly to where it is wanted, where the issues had come from, had been given in exchange, and had done their works in the way explained. There is no escape from this, for it takes a proper effect, and it does its work, lest the universal government would be overpowered by the ill breath and cunning acts of low grade human and inhuman vipers. But such is not the case, for it is not tolerated, but is dealt with justly. Be not deceived, thoughts are heard and make their conditional impression as well as words, and the deeds coming from it, or we had better say the effects, for there is cause warped in the conditions of such low degrees, and even so without fail does it bring effects, as said. We dare not do otherwise, but must speak plainly upon these existing facts, that you may cease to view with dimmed vision all that presents itself, for too often blurs are cast composed of shades of thoughts and wishes of others, and they dim your vision. Break through all this, and behold reality. Be pure in thought, and let all your chief desires be for the benefit of humanity, and not so directly for self alone. Only as you benefit others are you working in God’s order, and receive from Him aid and blessings due you for laboring for Him, giving honor truly to Him, as you help to fill God’s plan with man, and help to advance the works of universal good for all. Consider the caption of these remarks well, then turn within yourselves and silently ponder on the past until it comes up in a mirrored picture before you, so that you

can glance over it and see the deficiencies in true principles,—the lack of true devotion to *God and truth* in a pure, unselfish sense. See how selfish objects and desires cluster around all devotional marks where something was done, or was *aimed to be done* to promote the cause of God and truth; see in the mirrored picture the pale-yellow tints hanging over the tottering *principles* and *mingled motives*. It is there, no matter what the lips confess or deny, the marks are the proofs, for they come from the true intentions, and mark every individual's true standing so clearly that there can be no escape. No jury is needed to decide such cases, for they are clearly recorded as herein stated, and also by the recording angel in the great account books.

Working deception is too often substituted for an honest endeavor to cultivate the Heaven-born principles, to make use of them practically.

The Heaven-born principles should be made use of not only on rare occasions but at all times and in all things. If this is not done can you reasonably expect blessings, and that God will aid you; can you reasonably complain when the same currencies are issued to you which you had in such subtle ways circulated? You have no room to complain.

He who incurs a debt shall pay it or atone for it in lawful measures, otherwise he is not free to pursue life's courses of travel in the way marked out for him. On earth all that is realized are the effects of causes, and these can be traced, and the effects made pleasant instead of woful, if study would be given to these all-important subjects. The laws which govern these degrees work alike upon small and great things, and are in favor of the people, if they will but learn how to bring it within their scope of use. We have now considered conditions and currencies in the degrees in which we find people generally, and say of a truth that where such pictures present themselves the true and bright angel of peace and purity has not been, nor is not actuating the nerves and brains; but the demon is or has been as the case may be, which is readily discovered by observing the style of talk in conversation, private or general, and the deeds likewise. You have no doubt by this time gained the true understanding of the expression demon in contrast with angel of light; but to avoid misapprehension we would say that demons are those engaged in worldly developments, from high to low degrees. They act upon the natural proclivities and senses of mortals, and are to some extent adversaries to those who have the training of the devotional organs, and are called angels of light and peace. They

work for the growth of the divine, the demons' for worldly achievements. This should be remembered and studied in the proper degree for the mission of these guardians proper, who are appointed by lawful issue to attend the people and govern their pursuits, as can be done best with the fabrics produced from the emanations of the people themselves. Now we must leave this and treat upon the results of the works of the angel of peace and purity in a mortal organization. The nerves are thrilled with an undefinable sensation, which, as it goes forth, marks itself as doing service for humanity. All deeds done are impelled by the pure angel. Desires are restricted and governed, thoughts come as a result of the constantly infused heavenly emanations. The wisdom which descends from on high vibrates on the brows, and enters into those minds which are opened by these bright visitors, and are, therefore, in a receptive condition, because their temporary house is kept in order by the angel of peace and purity, who acts upon them and impels them to do what is just and good. Right and true deeds are always done, and the principles are kept as a shield before the mind's eye. All thoughts and ideas received are well pondered, and they make their conditional marks. It may seem to the worldly-minded observer as it may, yet there is nothing said or done but what is impelled forth as said, and it falls on and penetrates into perverse conditions, and acts as a renovating and rectifying power; and although there is much of the unpleasant realized by a person thus worked upon as a result of pure action upon the impure, as said before. When this is felt it causes first an agitation where it was dead, and according as the inner condition is found there is then a forthcoming and discharge of feelings of hatred *from some*, because of great self-love and desire to be left undisturbed in their worldly ponderings and indulgences. Others manifest envy and jealousy because they do not know as much as the person upon whom, and through whom, the angel of peace works and stirs up, in the described way, the stagnant pools of the innate and *man-made conditions*.

The various touches that are made bring forth a discharge of the impure breath, which is carried and concealed within the human breast, therefore the noises of such impelled explosions are various, but it clears away after a thorough *renovation*. Then the truth is seen, and gladly those who were thus worked upon behold to their surprise that a good harvest had been seeded for them against their own will, had grown and ripened without labor of their own, or even a will of their own. Then they grow humble over their past ill conduct. They behold their true standing. They reap the fruits of the

labors that were done for *them*, and as they do so the emanations which they send forth from their inmost souls are pure gratitude to the one who did this seeding in words of admonition, advice, or even deeds which caused an unpleasant state of mind for that person at the time the *work was done*. It disquiets the nerves, because the perverse conditions which are worked upon cause an effect, and in magnitude to the perverse reception of goodly aims misery and pain will be felt. But as this process has worked, as before said, and the conditions changed, the same channels send forth their gratitude, then such persons become glorified. Said emanations form themselves into diamonds and emeralds, which encircle the benefactor of one or more human souls. Their wealth increases, for the fruits of their labors *follow them*. Forever they stand in, and go to and fro in, this illumination that shines around them, acquiring and also dispensing knowledge. Wisdom, which the worldly minded cannot understand, is theirs, even *in time*, and will increase throughout eternity.

They roam among, and possess, Heaven's grandeurs and pleasures. Is not this worth laboring for, and sowing the seed of truth which is received by intuition? Although in the common course it is sowing with dishonor, for whatever has a tendency to raise the people above the long occupied *standard* is not well received, but honor comes from the work in due progress of time and labor, as explained, when the seed will be resurrected, has grown and produces its *beneficial harvest*. Remember ever that although there are timely *tribulations* and severe trials connected with such labor that they are as nothing compared with the glory and true greatness that awaits the faithful soldiers of the cross. Also, remember that pre-eminence in rank and position is, and must be, gained by humiliating services in behalf of the benefit for humanity, and for the elevation of the races of earth. Now, before we close this, we would say that from the finite legal department or congress currencies are issued to mold the individual parts, and pave the composition structure for the growth of true principles. From the inner department of the infinite sanctum the breath of wisdom is issued to compose ideality, and the truths that are given, and the precepts which are impelled forth as a result of the workings of the pure angels on and through mortals, serve to support ideality in its unfoldment and growth, and the principles are supported, and practically enforced, in concord with the growth of ideality. The perverse cultivation of ideality corrupts principles, and retards true individualization. It is adverse to true ideality to aim for worldly and wordy eloquence for the sake of appearance, and for the purpose of making friends, and gain the

world's favor. Very many become in this age of the world man renowned and God corrupt in their perverse or worldly culture, and by their extreme aim to be *wise* and accomplished in the modern languages. All perverse people who possess great self-esteem, or self-love, are deceitful and treacherous if opportunity offers by which to gratify important *self*. It is that, then, which corrupts principles. When once a step is taken against true principles, then many temptations become like haunting shadows brought before the *wavering* senses, which, if not cast out, will produce the deeds *as the effects* of woven conditions. Ever remember that to your deeds there is a counter issue, even to all thoughts and desires. Let them be pure, and rejoice when recompense brings to you the full measure of what your deeds merit.

LECTURE LX.—(POETRY.)

MAN AND WOMAN.

In this earthly basement story
 Of this great, grand universe,
 It is meet to aim for glory
 And secure one's endless bliss.
 Why would spirit be implanted
 In this common matter soil
 Were it not for one great purpose
 Well worth all pain and toil ?

Spirits harmless in God's Eden,
 Ignorant of any evil ;
 Innocent more so than babes,
 Reason proves beyond all cavil
 That to live on thus eternal
 Would not happiness secure ;

Would not be each soul's craved pleasure ;
 Nay, for none would be a treasure ;
 But by this grand introduction
 Wide fields open for instruction ;
 Happiness from toil is wrought,
 Evil with much good is fraught.

Male and female thus created
 And forever happily mated,
 Ever traverse space together,
 Though in different climes no matter ;

One the other gently guides;
Never are those separated
Who at first were thus created
Male and female for each other,
And by Heaven's wedlock mated.

LECTURE LXI.

"COMMUNION WITH THE DEPARTED."

What is it that people who traverse earth find in their explorations which arouses them to skepticism against communion with those of other worlds?

A sensation creeps over studious men and women which language cannot describe when themes of a universal importance are spoken of, and the mind is calm and free from selfish thoughts, and is thus wafted out to sup the nectar of true wisdom concerning God's works and ways from the flowers which grow only in celestial bowers. In such moments of soul reverie there has been a longing in the soul. This demand was supplied as occasion was given. The sensation was sweet, the ideas grand; but why so fleeting? So much so that it does not convince, but doubts arise. Was it, is it, real or unreal? Is there such a grand hereafter, or is all this imagination,—a work of the fanatic brain functions?

Oh, the sad, sad conjectures! This next station seems so real, yet so unreal and mystic. We do not know whether communion is possible, or, if possible, whether it is lawful. All these are the representative struggles of the mind forces, natural and spiritual, which are possessed by mortals.

The selfish mind cannot ascend nor find admission into the celestial realms though it conjures much how it might be done; but the pure and unselfish is swiftly wafted out and up on celestial breezes when the soul avenues are opened in desire, and the mind avenues correspond so as to offer the chance needed for this work. But even in such moments if there is a sudden positiveness, and a selfish thought or wish darts through the mind, there is a sudden relapse and a closing of these avenues which cannot again be so quickly subsided or brought into the right order. Therefore these grand ideas and sensations cannot be realized until the soul and brain again come into harmony and offer the occasion.

The people on earth look at all things from their own standpoint, and view matters from their narrow platform with dimmed vision. So they claim that those who left earth by death are the dear departed. In this referred to communion the appeal is for them. Many fear that these might be disturbed in their rest, or that God's anger would be incurred by these mortal communion-seekers, so they work hard to prevent and suppress it. But they generally err.

All mortals are and were spirits before they were sent forth in this mystical process of mingling with the chaotic forces and the cruder elements taking from earth and its productions a body, and thus acquiring a strong tissue into which all others are woven, and a body can thus be maintained tangibly and suitable to all claims and positions of travel. See, then, that these who roam earth are only sent forth to travel and acquire what is needed for them individually in said tissues and knowledge gained from these elements of earth. The divine parents are above them, and have many children around them, some completed according to the processes of law, and some in all grades of growth. These are ever watching their departed sisters and brothers who leave them for a sojourn over earth. They most anxiously seek communion with those from the threshold, who are given to encounter difficulties for their benefit, that they might become well disciplined and learn as much as possible of the ways and manners of the world and its people wherever they have traveled.

It is not true that communion is against law, nor will it incur the wrath of God. No, dear friends, those who can so write or talk are badly lost in their travels, and can see no rays from the lighthouse above, nor hear one single whisper from those to whom they are very dear in the upper worlds, and who patiently go in and through earth's deserts and follow them in hope of some propitious occasion for their works, so as to impress on the spiritual retina the pictures of home, the love of God, and the anxiety of guiding friends to commune with and instruct these travelers as to the best ways by which the most lasting results may be obtained.

It is not true, then, that mortals interfere with the departed nor with their rest by giving a hearing to the communion sought for by the angel world with mortals. No, those who left earth have gone home from their journey only, and are resting from their earthly labors in the sense of common labor, and are not disturbed, but happy to see the avenues opened through which they are privileged to communicate and reach their friends if only by a word, a token, or a sensation of their undying love and interest for those who are of

necessity taken from them for a season for their growth and improvement.

O mortals, those who for awhile composed your family circle are taken from us *here*, they are sent to earth with love and the tender feelings of the soul to whom they are most closely allied, that they might be well treated by those to whom their earthly keeping is intrusted.

Are we happy when those dear to us journey on earth and are illy surrounded, and lament and fret and call for help? No, we are not. We are near and at work, and would gladly at all times give relief if the persons themselves had not become estranged owing to the growth of the material forces around them and in their system. What we most yearn for at such moments and times is communion with our dear departed. Those who are at home in Father's house are safely sheltered, and abound in pleasures, for the pastures are ever green and the waters pure and fresh, and no one wrongs the other in order to gain more than their labors merit. Therefore, there is no pain, no woe, no misery, yet sadness often is felt from such conditions as stated regarding those on earth who travel under unfavorable circumstances. It is we who have traveled before you, and in this sense have gone before, but are now safely at home, who are entitled to fret over our dear departed, not you, O mortals, who so long has claimed this right.

When one is ushered into your world, it is far sadder to the angels who know the trials and difficulties which must be met with through life than when one dies and is taken home.

We, the angels, the guardians of mortals, who are sisters, brothers, and friends to us, we *do* seek communion, and are ever near to aid and protect, and to teach the lessons of wisdom acquired by travels and growth, which would, if heard and heeded, greatly diminish misapprehension and aid you to avoid many difficulties, to quicken their powers of perception, and keep alive their activities, to allow no chance to pass unimproved for the purpose of learning what can be learned from the nature of every atom and of different mortals, and the strange compositions from which they are molded and fashioned. Whatever you do, friends, do not be idle. Learn and labor, and fear not, but love God, for wrath is not with Him, nor in any of the All-Father's attributes.

The strongest compulsion in and from men and women against spiritual communion is a compact board of executors, formed of the natural appetites, those belonging to the animal nature which share all things in common with the beast, but is above and ruling that

kingdom by the superior sense and reason which belong to the soul's not the body's brain, and are attributes of God, the Father of the human race of clay-covered angels.

These appetites crave to be satisfied in a natural world, in a natural sense. The instincts of the soul repel them, and there is war within in the members of the body and the chambers of the brain. The material senses are for acquiring wealth and worldly pleasures, the spiritual senses for acquiring knowledge at all costs. Thus these senses are adverse parties, and war with each other until one becomes the ruler if only over one chief organ. It then holds all others in negation, and communion with the spirits who are attending such mortals is closed entirely, or becomes very imperfect when heard or given. Therefore selfishness cannot be tolerated where communion is to become perfect. *Self* must be sacrificed to bless and comfort many, and be as a well whose springs are kept clean and the waters pure and healthy, and freely given to the thirsty travelers for health and strength. Worldly interests are the chief barriers against angel communion with mortals.

O you, who from our threshold departed,
With burdens so laden, roam earth,
List to our appeal that God's truths be imparted
That mortals may learn, and from Sodom go forth;
For her sins are loud crying, the echo appalls
The supplicants' efforts as on them it falls.
Then in their frenzy they think 't is God's voice,
While it is but the echo of their own confused noise.

You, you weary traveler, worn by untimely efforts,
Loud call we to tell you the use this may be;
Cast from the sick soul the film which forms fagots,
By which you are burnt until God's ways you see.
Oh, let us divest your minds from the blurs,
Then can you see clearly how troubles are incurred.
Scorn *self*, dearest friends, and to us your relations,
That we may assist you at all changing stations,
Where the means to convey must change, learn this lesson.

The labors you 've done in another's department,
Thus aiding self nothing, and struggling in vain,
Will sometime and somewhere after proper assortment
Receive all they merit; from loss then comes gain.
Oh, be not disheartened at the rise of each cloud
Although it may storm and thunders roar loud;
Let the rain fall in torrents to accomplish some end,
And learn in calm study why each storm is sent.
Work shoulder to shoulder with us; do not lament.

The ways of wisdom lie deep, and only the still, persevering explorer finds them in company with his angel assistants.

LECTURE LXII.

“WEIGHTY REASONS WHY CONFLICTS AND CONFUSIONS ARE THE PRESENT ISSUES OF SPIRITUALISM.”

A time full of magnificent meaning is the present time. The commissioned actors and authors from the conditional platform are doing and must do their work. This is the lawful time. All the seven sides must be presented through mortal agencies, prompted by these invisibles, that is, the conditions from the evolutions of the chaotic mass as they in inanimate mixtures repel each other, and again unite as force and matter changed by the ethers and cemented by the most subtle emanations of the natural and spiritual beings and elements.

It is no small undertaking to give to mortals the facts clearly on such vital subjects through mortals. Blurs are cast so often over the clear truth that it hardly can be seen beneath them and recognized. It is therefore the duty of every medium employed for the purpose of producing these evidences and truths to be sincere, sober-minded, prayerful, reserved, and, the most of all, unassuming. Let none think more highly of themselves than they deserve, or feel hurt and offended when exceptions are taken to what is produced through them.

Firstly. Because, owing to mental defects, there is often a shortcoming in the aims of the invisible workers.

Secondly. The worldly vision and senses too often view spiritual things and truths in a worldly light, and weigh with finite minds what is of infinite bearing, and thus wrongly applied.

For this reason we would ask all who come in question during these necessary contests to not pronounce judgment too hastily upon anything, but consider well all sides of the issue, to be enabled thus detect the design of each issue.

It is a truth that requires the combined and concentrated action of the seven master-builders, who each, though in seeming opposition, performed his own part. Yet they worked in harmony, since there was but one plan, and the combined display of will and wisdom was to perfect that plan under the guidance of and the strict adherence to

the Supreme Ruler to the highest principles which are the ultimatum of all which is and by which all is created.

Therefore, if these master-builders, despite all the display of opposition and enmity, work in mutual concord, does it then not follow that all these conflicting productions and irregular parcels of truth are in harmony with the desired design, and that the most powerful display of creative and transforming energy is for the chief end of brightening and illuminating mortal mentality, and achieving the greatest possible good for the greatest number in the shortest space of time.

The good achieved is not always seen and felt on earth, but the fruits of these labors last for use and enjoyment throughout an endless eternity.

No one is born without a purpose. All are to represent something, and to do a part, whether they perform their task well or not. All will begin to see and realize when they near the river which lies between the physical and immortal worlds, if they do not before.

Let us implore all who will hear us to study and learn while they yet sojourn here what their life purpose is, and then try hard to comply with that purpose for their own salvation and the furthering of universal progress and liberty.

This is the blessed time of which poets have sung, and seers have spoken of,—the grand review of all, which, during the periods of this eternity have had a display.

Many who have toiled and fought with adverse conditions while they lived, and strove to proclaim that which, to them, seemed as truth, but died in a worldly sense and left their tasks unfinished, they will now, as they are commissioned and permitted, work upon such organisms as are congenial with theirs, and compel thus, as it were, their desires to become physically manifest, so that they will in common with all representatives have a hearing.

True, there are many who should have a hearing, but who do not.

The courts of human judgment are thus commissioned from finite courts above to give a trial due to all these conflicting statements, and decide according to their understanding of the truth, and their ability in this sense. But it follows that while these persons are placed in such positions in such times for special and important labors, and their office legalized, they can only be active so long as they fill their place as expected and required.

Therefore, it behooves all who have a special calling to be truly devoted to it in order to acquire all possible knowledge upon any and all questions, to compare the conflicting parts, and sound in different

ways the mental bearing of the testimony so as to ascertain whether it gives a true sound, or whether it is but an imitation of some known metal foreign to the individual producing the sounds.

Truly, if you sift closely, and keep your eyes and brain clear, you will perceive that by some there is given forth a loud sound and an eloquent display not at all in keeping with truth, and is thus unworthy of being tolerated, while others keep silence and do not make as much display as they should. They do not boldly strike their soul strings and give forth shrill sounds to the world, because too sacred is each chord to them, and is, therefore, but lightly touched. In this you have the reasons why conflicts are the issues of today, and all who are brought in question should take this well to heart and strive to give no impure sounds, and to assume nothing which is not legally their own, and thus not their privilege to produce.

All who are the judge and jury acting upon conflicting issues should remember that there is a great responsibility connected with such a calling, and that it is an absolute demand that they should study each issue and compare it well with every standard that is known to them before pronouncing a decision for or against them, as these earthly records are kept for comparison with the records kept in Heaven, also with all the records of other nations who have lived and fled from earth's planes, and thus to mete just rewards to those living in this blessed age and time, and also those who lived in more benighted conditions. According to privileges and mental development rewards and punishments are levied.

It behooves all, then, in complying with these truths to tell frankly that while the out-pouring of the spirit upon all flesh is so powerful at this time, and there never was such a time of spirit baptism before, also the mental regulations and mental capacity average a more complete weight in a finite sense than ever before. Intuition from spirit to spirit is almost accessible to desires according to the use of the plan. Reason, too, has quite a respectable growth. Yet, after all, the scales tip when the nations of the present and of ancient times are placed in the scales. The latter manifested according to their mental growth, and general understanding of things, better principles, and a more true devotion to deity. It is principle, then, which is found wanting, and which is buried beneath deceit and selfishness. It is not because these people do not know what true principle and moral culture is that they are found wanting. No! Self-interest and natural inclination are the enemies which are tolerated and blight their prospects for a bountiful harvest in the

future. Many prefer having the precious now, and thoughtlessly risk the far more precious future at a perishing and remorse-bringing expense. Many would like to be morally pure, yet do not arise against temptation, and often commit themselves in many ways with a better knowledge and with the voice of conscience crying loudly within for a differently-executed brain and nerve force so as to dare to be true to self, to humanity, and to God.

No nobler cause was ever espoused by mortals than that of aiding in every way the lowly and down-trodden of humanity to uplift them. That it requires a great deal of hard labor and humiliation is true, but through this comes the reward.

The investment of mind, labor, and means to aid the suffering in their physical condition, and throw the light from Heaven on their darkened paths, is a better investment than giving for usury. The heavenly treasury is ever good, neither dates nor records are lost. Capitalizing in such ways is sure, and when all grows dim to the physical eye, and the mortal is transformed and clothed with immortality, then all this bright harvest is ready to be reaped for those who have labored faithfully in the vineyard while they journeyed on earth.

In conclusion to all this I say, while conflicts are having now their lawful season in regard to spiritual productions, it is a time of great importance, and all flesh is being severely tried, because much is produced wearing a garb of truth, while it is but an imitation and a mockery. Therefore never regret testing the spirits and the mortals upon whom they operate, and learn to discern the true and false apart.

JULY 7, 1878.

LECTURE LXIII.

"If ye have heard of the dispensation of the grace of God which is given me to you-ward;

How that by revelation He made known unto me the mystery, as I wrote afore in few words;

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ."—EPHESIANS, Ch. iii., verses 2, 3, 4.

When Paul wrote these epistles to his friends, he ever reminded them of the way in which he was called to become a minister or an apostle to the Gentiles, and how he learned by revelations the mystery of Christ.

That Paul had a vision, and was in that way called to his duties,

we know, and it is that which he refers to. Being a very mediumistic subject, he learned from this same power that had appeared to him, by revelation, the mystery of Christ, and then preached those truths which were revealed to him, and stated them in his several epistles as near as he could. The authority and the style of the pharisaical circumscription tinged each message, for having been reared and schooled in that he could not rid himself so fully that he could make an allowance for improvement upon what was received, but thought it the ultimatum of revelations, the all-sufficient method for religious training. He depicted with his keen eye of perception the man of a regenerated heart, and the one in his purely natural state, and laid down the rules for church discipline according to his own acquired wisdom, drawing from the revelations which had been made to him, and endeavoring to fulfill the work to which he was called by the heavenly messenger who, in a vision, had appeared to him.

These works and statements of Paul have been looked upon with much reverence by all Christendom, and he has been followed too closely in the various rules of church discipline, for some of these rules are not supported by heavenly authority, and were not to be stated as an ultimatum, but in the order of the finite degrees which are given to changes according as strength of mind is acquired by the inhabitants of earth.

We do not state this as finding fault with Paul or his works, but as duty, for the reason that there are many wrong ideas to be removed from the minds of men which were caused by these statements, which were defined in their meaning, but not according to the design of Paul's mission to and among the Gentiles.

Let us see how far the mystery of Christ had been revealed to Paul, and then compare it with the revelations made unto us by this same power, namely, Christ himself.

Paul says: "Christ is the only begotten of the Father, and that Christ lived and died for the purpose of redeeming mankind by effecting a reconciliation between God and men." He speaks of the different gifts, and of the spirit with which mortals are gifted, or rather that which can be awakened to action in mortals, it should have been, for all mortals are gifted with these divine attributes, but not in all can these powers of the in-dwelling spirit be brought into action. Only in the marked ones who, according to heavenly issues, shall be instruments in the hands of angels to diffuse the light on earth, and the knowledge brought by these angels and infused in these awakened and receptive mortals.

That part of the mystery of Christ which was revealed to Paul in his day was enough for that time, and by it to prepare the world for more complete revelations. But in our day more has been revealed, and the mystery of Christ has been explained so fully that there remains no mystery when we understand what has been taught and written to us. This cannot be said of the revelations which Paul had received, for in many churches and by thousands of educated ministers, this mystery spoken of has been explained ever since, and to no comprehensible purpose, for now, as the fuller revelations are given, the people do not understand them, and are as unwilling to receive as though there had been no training in the degrees of hope centered in the faith of these truths preached of Jesus and the apostles, which was all a preparatory work for the time when the full knowledge thereof should be given.

What a great division there is yet in the rising sighs from mortals and from nature, which finds company with the sighs and longings of those who people the immoral worlds. What one party wishes to come quickly, others wish afar off; and still others wish for upheavals, that they might be aided in their special desires, and the masses wish for annihilation, and others have no thought of anything higher than the gratification of their natural appetites. These, among all, are the lowest grade of beings in human shape, for they have not advanced from the level of the beast, and will not change so quickly that they can come to rest in the present eternity.

When we view these conditions, as stated, in the mind realms of mortals, what can we say other than what we have said, that the great amount of labor expended in training mortals in the degrees spoken of as preparatory to and for the present revelations of this enacted dispensation? We say that the work was not well done, for only from the harvest we are reaping can we speak and give credit. The harvest does not turn out well. The tares sown in among the wheat have smothered the good almost entirely. These tares are the works of men's suppositions and comments on the fragments of the divine records and revelations as taught by Moses, by the prophets, and by Jesus and His apostles. All other works rank with profane history unto this day.

The works given now are fulfillments of those old-time prophecies, as well as testimonies of the labors of the common review, and they can stand any test because they are the divine issue, and are born of God; and the revelations which are made to us are from Him from whom Paul claims he learned through revelations the mystery concerning Him. Then, this being so, what is the duty of

the hour? Are we to hang up our arms, with which we are provided from on high to battle with in these conflicts of indifferent and unsettled opinions? No, never. When the reasons are given, and clearly shown (as in this they are), why mortals resist the works of the angels on earth, then we must consider this, and not grow faint nor weary in our efforts to teach the people the revelations made to us, and how we have learned the mystery of Jesus Christ, of the Father, and of the universe.

Now, says the worldly-minded critic: "Those are mind fancies, imaginations, and are given as truth for the benefit of those who make such claims. It is all a humbug, and is not to be noticed by those in the Church fold."

Here it is, they thus prove themselves so that their testimony can be gathered by the reapers from the celestial climes, and placed on file against them. Even so that the works expended brought no good fruit, lest they would be exceedingly glad to see the promise of faith brought to them from on high. Then the time would be understood which is now in the various works done on earth by the angels and mortals, by which is changed the former appearance of Heaven and earth.

The Heavens will be rolled back as a canvas, and there will be a mighty noise when this is done. There is no real passing away meant of neither Heaven nor earth, but only a changing of orders. The canvas spoken of is only a temporary construction, which is changeable. On it are the marks of all the labors done in this eternity, and as these are divided off, and all beings justly rewarded, this canvas will be rolled back, and another will be placed which is already woven, and awaits the long-wished for change.

When the combined labors of our eternity can be declared finished, the roaring which the prophets have spoken of in regard to this change issues mostly from the breath of the rebellious mortals. This breath is collected, and when the time for it arrives, it is let go forth as a mighty voice, by which are frightened all the adverse. Yet it is nothing more nor less than their own breath against them, not the anger of the Most High God, as has been wrongly taught by men, who have these opinions because they supposed and desired it to be so. But these are very like many other teachings, altogether false, no fragment of truth about it. It is owing to facts like these, which are plainly seen by the religious teachers, that they so powerfully resist the heavenly issue. And why? Only to make their remorse greater when by lawful compulsion these facts are made bare to the gaze of all mortals who do not willfully close their eyes against them.

Too many plead "that the people do not want to be embarrassed while they are at work on earth. They will do right, and serve God, and harm no one. It would shake them from off their footing upon which they have stood so long, and where they have felt so safe, if they were to confess that what has been done or taught was wrong." They cannot do "that."

What a sad plea! It is nothing to be humbled before mortals who all err, and none are perfect in no degree of the many who belong to the finite orders, in which all mortals are to be trained, also to be punished for the trespasses committed against lawful decrees. If you are shown that an idea you had so long loved was false, why not confess at once and make it right, as you should do? Behold the truth, and see that all the lessons which had been given you were as proverbs, as parables, and as pictures, which only faintly represented the reality.

No one need fear about the platform occupied by them, for if it was the true Rock of Ages, a change of ideas according to heavenly regulations will not change the footing, nor will the hoped-for promise be changed thereby. The promise will only be fulfilled. The rock under foot remains as firm and unchangeable as ever. The anchor of hope is not removed from the tottering mortal frame, but only brought closer, and will be felt more powerfully as a staff of protection for the reason that God provides strength for all of His true children according to their need, but the wayward and pretentious He leaves unsupported, that they may exercise their own strength and wisdom, and learn in the hour of trial their weakness, and how deficient is their wisdom and their strength.

This holds good both in the churches and out of them, for there are good true mortals outside and in the churches, also bad and malicious ones, which is an established fact even to the world's people.

In the chapter Paul says he was made a minister by this power to preach the unsearchable riches of Christ, and to have all men see what is the fellowship of the mystery which, from the beginning, had been hid in God. In this Paul did not succeed well, for the mystery is not understood by all men, nor even by a few. This mystery was revealed to us, and given to you in the chapter of the "Creative Compact." In it the whole mystery is plainly stated, and further revelations on it are not needed. There are parts belonging to it which have been revealed to us, but not yet to the world; but the controlling spirit says: "Not yet can it be revealed," for there are marks made for all important transactions, and when that mark is reached, then it is the proper time for each revelation, as the finger of

the great world regulator points on to each mark, and bids the workers to go forth and compel forth the effects on earth. Then will be poured forth inspiration, and these truths which are eternal will come to men, and be infused in their respective minds. Then these truths can be declared and they will be expected, and truly there will be much wonder for all who ever sought for wonders in the rich field of spirit out-pouring. But these wonders will not suit their fleshly cravings, therefore, they will be perplexed and feel their guilt how that they meant to make heavenly things subservient to earthly purposes, to achieve, by the power of spirits, selfish ends, and to gratify the natural instincts. Such was never the design of these realized transactions by a heavenly power on earth. But to reap earth, to seal the elect, to reveal the facts which must be revealed, and rectify errors, is this work done; also for an elementary change which is rapidly being effected, and for which actually occurred the materialization of Jesus Christ, for so did He tangibly come in contact with the low-matter grades, by which to cause a desired and necessary change.

He will appear again more powerfully, and before more witnesses, and then it will be felt on earth, and the design of these labors will be seen by the people.

While the angels are at work dividing mixed elementary conditions, making a way for them to come to us, we cannot do so much, but we can ponder on what is given us from time to time, and note what is brought to our illumined vision. For by taking notes of what is clairvoyantly seen, it will be proven that it was the actual work of heavenly messengers that our spiritual eyes are opened by them to see it, and that the false assertion may be wiped away forever that it is mind phantasy or imagination.

We can teach (if there are any who will be taught) the truths which are given to us by the angels. But our work is done mostly in another way than by teaching. The angels are enabled to come through us right into the elements of mortal degrees. They do the work; we have nothing to do but to be true and faithful. This we will be by the constant aid given us from the God-spirit; then when we are called to labor with them, and have our parts given us on earth, we will do what is required and fear nothing of the world, for mortals have no power but what is given them from on high. They cannot crush the rising sun which is managed outside of their power.

Spiritualism in its present attitude and design compares favorably with the sunrise of heavenly glories which shall be seen and felt on earth by the spiritual faculties in mortals, as the natural sun is seen and felt by the natural faculties of seeing and feeling.

A bright glow is spread over our earth, and it is done by the ministering spirits who are God's messengers to the children of earth, while other spirits do different works which, according to issue, need to be done.

Let us ponder upon the glorious visitations which have been made to us, and upon the grand revelations which we have from time to time been blessed to receive, that we may grow strong in this knowledge which is ours, and every one of us be able to subdue an army of unbelievers and doubters in a conflict of unsettled ideas. Let us keep ever before us what is the fellowship of the mystery of Christ, which from the beginning had been hid in God. For it means us and all others who believe and are strong to grasp the truths from the beginning.

This fellowship is that we are all the children of God, and have an inheritance in our Father's house, and that it will be ours ever. Though we may stray from the rules and become captives for a season, yet we all will be safely brought home sometime, and receive our portion as reserved for us, and none can claim what belongs to another. Each has a title for an inheritance, and that claim remains theirs forever, and the chances to improve these possessions and the material with which to improve them abound. This is the promise of the Father, and it is the fellowship which all have with Jesus Christ in God, our common Father.

LECTURE LXIV.

"SUPERSTITIONS AND MYTHICAL RELIGIONS."

Gradually, in the evolving courses of nature, mind, which is and was introduced into matter, becomes nature, has its birth in all times and in all minds, also in all products of nature.

Mythical forms of power which governed developments in the immature states will be explained in the time when the brains of mortals have grown strong enough under such infusions and treatment to receive stronger truths, thus to become strong to give forth the innate deposits and collections that they can be brought before the courts of mortals. It is required of them to comment upon all matters thus produced according to their understanding; to reason upon mind productions, as well as upon tangible things which can be enjoyed, is a result of these mind infusions.

All questions when properly tried before the bar must be decided according to mortal judgment is a rule which has been enforced from the beginning of time, that thereby the marks of testimonials are made upon nature's canvas to have the true progress of all ages there to demonstrate to the millions who must be taught thus, who must see this, and have all evidence before they can be taught their first lessons in their essential marches.

This mind force, without which the riches of nature could not be enjoyed or utilized, must be recognized. When this is done, then earth's people will be impelled to go farther, viz., to reason upon the future from the testimonies of the past and from the effects and evidences of the present. What will be the intelligent decision? It cannot be anything more or less than this: that mind, of which only quantities are diffused through mortal brains, and thus acted upon matter, could have wrought so many beautiful things, and provided the wandering spirits in mortal bodies with so much they could love and enjoy, then truly that mind has provided infinitely more in the other world for the enjoyment of every God-born being.

But what about superstitions and their relations to mythical religions? We will explain. All mythical religions are and have been infused by a *supposed* not a *real* God, that is, a something powerful but impersonal did the infusing. In such degrees we term it training schools, and superstitious acts are in those degrees common, and have been great factors of importance whereby substances were abstracted and brought from undeveloped human brains as mixed masses, and were divided again by such factors and arranged in classical order.

Many superstitious assertions which are sneered at are and have been as real as the sun. The sun is visible to mortals, perceptible in his effects, yet his power over the world is not understood. Effects of acts which must be termed magical, because too subtle in such degrees to admit of analyzing and explaining to mortals, have caused superstitions, and have given rise to mythical religions. These works and practices are frequent in all imperfect degrees, and are often used to a great extent.

As long as conditional gatherings are going on, and all abstractions taken from mortals and all nature in its divisions are brought together, so long will magical practices be possible and superstition will exist, because these indefinable conditions are pressed by such acts to come forth from all dark recesses, and are received by undeveloped brains, wrought out again by compulsion and put in shape. Works of this nature are rated in *heathen* degrees, and all who become

tools therein are undeveloped and not rated under covenant law, and are outside the gates.

We do not wish to be understood that all those are consigned to perdition. No! They are in the natural ranks in accord with the processes of evolving from matter, and work in the degrees to which they belong according to their composition; as they develop and their powers of mind are enhanced, they are taken out of such conditions and purified until they see and know what all they did or what they worshiped implied.

The God-head in its triune character, as it was held before the Christian world and people, has made its manifest marks to all eyes who looked for it. This three-fold character is nothing inconceivable or incomprehensible, but is instilled in mortals and is abounding within and without as a result of its action. Many try to assert that we cannot comprehend the nature of God or understand His character. Why not, child of earth, when His attributes and principles are so thoroughly implanted in you, and even His laws indelibly stamped upon the tissues which compose your brain, your reason, your ideality, and conscience? It is, therefore, a realization which no intelligent being should hesitate for a moment even to see and admit. Then why not grasp the whole truth of multiform characters which blend in the God-head, which, although represented by emblems, are nevertheless real spiritual beings full of wisdom and power? Then how much more real is and must be the central figure of the God-head?

Who is the power from whom all power flows?
 Who is the light which into all worlds goes?
 Who is reality, lest all is sham,
 Whom the world-wise argue on with divers names?
 They grant that God exists, can be a cause, a power,
 That keeps remote from mortal plans, have dower;
 But in the realms aloof from whence men aim
 To climb to attain to riches and to fame.
 But not so, child of earth, God's almighty power
 Is not in emblems or in shadows without life.
 His form it is complete, has dower,
 All eyes shall see, all adverse must submit.
 All forms once mythical will through this strife
 Be brought to view, explained as real, and having life.

Let all the world-wise stop and consider, even upon the very facts that they are impelled by irresistible forces to review, history back as far as there is any, and so bring in question those persons who were the physical functionaries for a real or supposed deity, and

what mode of religious training had in that wise been launched on mental spaces and enforced into practical uses, and is and has been styled as "Mythical Religions."

If these religions were, as is asserted, mythical, then the authors thereof were truly myths. But if they were realities their force lives and is felt, and made manifest to the wandering senses of mortals, but they resist it because they do not wish to be convinced of their grave mistakes, or be driven to a retreat in their presumptuous declarations.

But here on these points of query we shall cause a work of wonder to be done, which also belongs to the work of review, where-with shall be brought to rectitude the many trials which are now before mortal councils, and which can only be settled by immortal powers and beings.

This work shall be so that those who were the deities for each separate religious infusion in their lawful degrees that they shall manifest their power, and also manifest themselves, and convince earth's people that they are realities although they stand as lights and emblems represented in a stellar group, yet they are real personal spirits, and will hold their positions in a degree which is granted to each one of them by the All-Power under and for which they labored.

Now to the Christian era and religion the dispensation which was performed in so simple yet strictly lawful way the world's wise will find enough to do to prove that All-Pervading Reality, who is the author and dispenser of the Christian religion, *a myth*. And yet since the time has come for which all nature and all beings who have life have wished for, and we are taxing the mind investments we have loaned, we find no ready tribute, but much strife.

Worldly intelligence not wishing to be informed of the truths which are as eternal as time, not wishing to own a living, acting Ruler, raises a war-cry against Omnipotence, and calls everything a myth, only to prove the prophecy given through St. John, Revelations, ch. xvii., 14th verse: "These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings; and they that are with Him are called, and chosen, and faithful."

Let everyone who hears understand, for now these prophecies are fulfilled before the eyes of earth's people. Read and learn for yourselves who these are who make war against the Lamb, and consider that now the war is on earth, and this conquest of so great a magnitude in its bearing to all creatures and creation is soon to be ended.

The strongest force these rebellious wayfarers can take cognizance of is the mystic fabric of historical collections, which, being devoid of the spirit, is truly hollow enough, so they deem as myths the religions which were of great use in the developing process for mankind. But this being the strongest force which can have action upon their organisms, it is evident that those who had their moral and religious training intrusted to them gave only the letter. It was the only offered meat and milk for babes and growing children, hence the letter without the spirit made no impression upon the innate God-given powers.

Now they are worked upon by atmospheric force, and take it in readily, and are impelled thereby to do as is realized in the present conquest of opinions upon truths which are eternal, also upon those through whom at various times and ages of the world these truths were given for the benefit of all living mortals.

Had the spirit ever been allowed access to mortal brains this void in the mind realms would not be today, and those who are the physical workers of research for review and decisions could be worked upon by the authors by whose power the word, the letter, came into the world. But this life power within has been sadly neglected in the said way of teaching, else these misconceptions about mythical religions, which are a result of the empty-letter research, would have no room given them.

Now we come to Jesus the crucified and resurrected, the dispenser of grace and the Christian religion. Against Him these herein-described are waging a war, will not even grant Him a historical existence, and those who admit and are satisfied by the letter that such a man lived, taught, worked miracles, was crucified, and resurrected as recorded, yet it is looked at by them as a fable which they (so they say) cannot nor will not believe in a strict spiritual sense, and imply and want no argument with any issue for claims of said Jesus. "He has only been a medium," they say; "only a man, not as good as many of the great men of today, or at least no better than many who in this age of advanced progress are seated at the bar to be judges to decide what is error and what truth." When questions regarding this Jesus are tried, all these say decidedly as did the Jews: "Away with Him!" We wish to have nothing to do with Him! Give us a common-sense religion in which every man can do as he wishes in accord with his reason and will power." This is the substance which constitutes spiritualistic desires in general. This they say, and boldly assert, is revealed from Heaven to earth's children at this day.

Spiritualism (all ranked in these degrees say) came into the world as a world savior. "Hence, away with the Head-type, we want no spiritual leader nor guide. We accept none. We hold converse with the spirits of the departed whom we know. Our hopes for immortal life have been confirmed by these returning millions of spirits departed from our earth, and we defy traditional claims. Down with the heavenly hierarchy and their councils. We only admit what we receive, what our own reason can grasp; we will be free, untrammelled by any force or authority claiming supremacy." Such is the unwise talk of those who are preparing fuel for that great day which is close at hand. Woe to all who, when they are worked upon by the spirit, who have produced the letter of which they boast, and they pay no heed to that spirit, and are found wanting, yea, even those who wrote the records of antiquity. They are all active because wrong constructions are placed upon lettered statements, and error placed against truth; but error will be crushed into oblivion, and all who uphold error shall have much woe and remorse.

How many are there of the millions of people who now inhabit earth who are true followers of Jesus Christ? The number is small compared with those who deny Him. Yet the majority have heard the gospel. Those who were taught and rejected it are classed with the heathen in those degrees where their real standing has placed them.

It is a stubborn fact that those who admit spirit return and labor, the majority of them are taken captives by the adverse power, and as many mediums as have been developed for use in different works, but few can be brought to a finality in work, for they do not meet approbation. They are mostly all found wanting in principle and true devotion to God when they are tried and worked upon by the adversaries for said purpose, also for the purpose of being purified and to become fit co-workers to stand side by side with the gods if they overcome temptations and are true, and truly devoted to God.

Many works which are in the world now before the people as a result of spirit out-pouring upon mortals are not what have been claimed for them, yet they were all necessary in the bringing forth of claims to be considered at the bar, and after due council decided upon. It is what we term the universal review, and in these labors much magical art has been displayed and many superstitious acts of old have been revived, have been unduly and unlawfully indulged in. But all this is to prove that they did accompany the training processes, and were, therefore, common in the ages of antiquity, and were truly and closely allied to what is styled mythical religions, but were

not used in the Christian era for the Christian religion, is not composed of shadows and mists, hence there have been no superstitions in it. He to whom the Christians were pointed to as the author of their religion was known, and His traits of character were known to earth's people, hence their worship was to be tendered to a known not to an unknown god, for He declared: "I and the Father are one," and all were to follow directly His precepts and example openly and in secret, to be upright and serve God and humanity with the same zeal, to be ever wholly devoted to God. They were commanded to love one another, and to bear one another's burdens, as it is an honor to the Creator and an acceptable worship to aim to lighten other's woes and relieve suffering in all possible ways according to means and knowledge. Then all would be more truly happy, each in their own sphere and condition.

These are facts which exist and will be proven, and cannot be argued away. Therefore the Christian religion cannot be classed with so-called mythical religions as has been attempted in this day, nor can Jesus Christ be proven a myth, as a figure of the zodiac without life and power.

"Behold, I come; all eyes shall see the martyr of Jerusalem; I and the Father are yet one." "We will manifest and show how this can be when the new Jerusalem descends."

OCTOBER 1, 1880.

LECTURE LXV.

PASSING UNDER THE ROD.

Life on earth, from infancy to old age, is in a measure a blind march. The traveler, ignorant of the laws which regulate the methods of travel on each route which may be pursued, goes on without measuring the dangers that might be encountered. If he conjectures at all it is on the tangible side of the journey. The physical expenses of each adventure are carefully considered, but the most important part is neglected, that is, the conditional. So he goes right into forbidden paths, radically interfering with the laws and rules of the route, as if a traveler would persistently aim to drive his team across a railroad while the train was in motion; you know the result of such folly would be disastrous.

So it is when men walk on grounds upon which they should not,

or into conditions which they should not disturb, because there they are actually working and preparing a masterpiece of labor for universal prosperity, and this bold, interfering traveler breaks this labor by trespassing; then certainly the rod is raised above him, and he is chastened for the offenses committed. He should not complain when failure in business and all manner of difficulties overtake him. He should rather thank God that he is considered worthy of restraint, and checked in order to make the punishments less. Offenses against law cannot be forgiven nor washed away, neither any offenses against the Holy Spirit. The first must be amended and made good by suffering, the latter by the out-growth of the ills termed *sin*, by growing in purity.

The traveler on his way from time to eternity does not often walk in the open path where no rod hangs overhead, but in all paths that are arched with mists. In the mists are rods, and in seemingly fair traveling pursuits the rods are overhead, yet not applied for a season in order to ascertain how venturous a man's proclivities will make him, whether he will behold the dangers and see the fact that he is on forbidden ground, and retreat to thus make his punishment light, for if he does not the rod is severely used according to the willfulness of his offenses. Although the path is misty, the clouds overhead causing dimness of vision and the traveler knows nothing of the rights of the road, yet he does not remain ignorant. These rights are made known to him in various ways, and if he harms individual or universal labors by his conduct, he is made to know these facts. I repeat, for there is great labor constantly expended by angels, to show mortals these ills which must react upon them according to the extent pursued. Then, when this is accomplished and the mists are cleared away, the light then shines on the path, and above the sky is clear so that the objects are discernible, also the facts that *not so* should the journey be pursued,—the love for forbidden things, the desire to see how far the path can be traveled, and some even delight to see how much harm they can do and have a fleeting moment of wicked joy and sinful pleasure. Need they complain when the rod is applied and severely used even in as various ways as the offenses committed incurred the penalties thus payable by chastenings, which is passing under the rod?

"Whom the Lord loveth He chasteneth," for it is better to be punished with the rod according to physical measures with the weapons of the flesh. Blessed is he who is thus chastened and caused to repent in order to escape the severer punishment in the life beyond. Mortals pass under the rod in various ways daily, hourly. What is

it, a cross to bear, and a scathing with the rod, without which no impression could be made on the mind and heart, wherefore the many ways and various methods to use the rod. These applications to restrain mortals in the pursuit of their physical desires, which are a hindrance to the spirit's growth, are also developing factors made use of according to the spiritual need of each individual to subdue the desires of the flesh and bring forth the better desires of the spirit.

Death is as natural as a pleasant transplanting season for every spirit that has roamed awhile on earth. Yet most mortals are sadly afflicted, and consider it as a severe passing under the rod when a member of their family is removed from their midst. It has, however, a healthful effect on many, and they awaken to their duties concerning the life beyond where those are who were loved and cherished by them. It proves a blessing for the departed and those remaining when thus affected.

How frequently mortals are visited with sickness. Disease would not exist if the laws pertaining to health and self-regulation were strictly observed, but the majority of mortals do not observe these rules. They eat, drink, and labor not according to their ability or the nerve force of the digestive organs, but according to their appetites and desires, then pain is inflicted as a just result for over taxing the system. No one should complain when afflicted with bodily ills, for it is imposition on self that brings the greater portion of them. True, there are some imposed ills which are of a different nature, yet at the same time they are incurred by stepping unawares into nets spread upon the forbidden ground, and all is well when rightly studied, so that those thus afflicted become disciplined and learn to avoid the dangers, and perchance warn others whom they see entering into complicated conditions, and thus become benefactors for which they win great rewards.

A man passes under the rod when he has put forth his means in an enterprise, has invested his mental and bodily strength for the purpose of making the enterprise a success, yet he does not succeed. Invisible ties are attached, conditions which pull backwards. All efforts are in vain, for the silken thread of a conditional web can do more than all the strength of body and mind of a strong man, or a compact of men. Yet where many are acting in unison these ties can be broken and the path made clear, but would not even then end for good, because not in concord with the law of the advancing order of progress. The fact that all pass under the rod is known by this, that life on earth is never without difficulty. Nay, if it was the life purposes would not be sought for, and many more would altogether miss

the object of their life-journey on earth. By the application of the rod, or passing under it when its weight is heavily felt, the mind is often badly perturbed, the nerves are also badly affected, and thus the whole system. In this way the attendant guardians can work to impress on the intuitive plates and on the retina the duties which should be done, even as a picture dimly engraved, but it grows brighter as the nerves become calm and the mind clear, then the one worked upon thinks of new things, sees new things concerning duties and queries, but they do not often attribute this to an invisible operator, but think it all the action of their own mind, which, however, is not the case. It would be well if mortals would learn how all this comes, and why.

To learn any lessons of great importance you must give yourselves to hard study constantly. There is not a moment which cannot be used for the purpose of solving the problems of life and the duties connected therewith, and also the obstacles that are ever met. Nature is a school, and all business pursuits and the coming in contact with different persons will teach the cautious observer. But to become qualified to observe in obscure conditions the causes which produce ills, all should learn from the angels, who, being above and having clear sight, know all these laws, survey, and analyze these conditions. They can teach mortals and raise them above and open their perceptive faculties, that they can see and understand. But it takes much time. It must be made a study instead of an errand for curiosity. There are not many curiosities to learn as you penetrate through the haze into the inner realms of thought and life. You will learn that it requires sincerity of mind and heart to solve the problems which are given to mortals to solve for their benefit. Quite often when the physical proclivities have predominance in the system over the spiritual, such scholars must be taught the lessons they so much need through experience, by passing under the rod and through the crucibles whereby the dross is purged from the system, and they are made fit pupils for the celestial teachers.

When the minds have drifted into all studies, yet have mastered none, and conclusively understand none, the individual thus exercised becomes an irritable investigator. If he ventures to investigate spirit teachings, he thinks all the queries of his mind should be answered at once; he must know of a surety whether they are ministering angels or not, and, if they are, why do they not know all of his desires? How perplexed he would feel if he could see these ministering angels around him striving to gather the mists from around the principal organs of the mind, in order to liberate nerve force and cause clear

intuition of that which is said. It is not the teaching which is not clear enough, but it is the brain of the student or observer that is in an unfit state to observe. This is the case with many who start to investigate Spiritualism. They have heard absurd and curious things, and come with the desire to have their curiosity satisfied.

We say to all who will come here, and to other places all over the world, that they must come humble and sincere, for worldly scholars are, in regard to such knowledge, like infants. They must learn the primary lessons and advance onward and upward, and unless they do so, and pay strict attention to solve all the lessons, they can find no real delight or comfort in this philosophy, demonstrating continued life by the way that angels are the teachers and ministering spirits.

Many difficulties are thrown in the way of investigators, but it is to probe and try. Mortals *must* pass under the rod to be schooled, as it is an inevitable law which can only be divested of its severity as mortals learn the laws of their being and of finite rule, so as not to become subjected to punishments chaotically issued.

Give yourselves truly to be guided by the holy spirit of God, and administered to by the angels of God, then all these things which seem strange and mysterious will be made clear as the angels gain access to your mind and heart.

Now we hear it said: "Why, then, is not the rod spared to those that are thus taught and are willing followers of spirit teachings?" We reply: The dross of each system must be cleared away, or else the mortals taught would not be benefited, nor would the angels who teach merit any credit if no spiritual growth or purity of system was attained. Hence it is necessary, and, as before said, the rod serves to develop. Loving kindness applies it. The difficulties are carefully weighed, also the mental strength and the power of outside and physical influences; these often cause the greater struggle where outside conditions have weighed upon an individual and suppressed the spiritual rising of true thoughts and pure aspirations.

We would feel compensated for our labors if we could impress the truths of continued life on the minds of all who will listen, as *it is* and will be met with in reality. People cannot leap over great chasms, as many suppose, and leave the lessons all around them untouched. They can *never* realize such extravagant expectations. Progress means nothing like that. It means a study advancing in order with the law that regulates the universe. You cannot go by leaps, but gradually, step by step, and you must learn all which in every sphere of this great universe is to be learned, so much at least

as the store-house of your mind can take in of all grades; without this there is no bodily perfection, not even happiness is perfect without this. How, then, could mortals go from earth to Heaven not having learned the lessons of and passed through the intermediate conditions in order to be schooled? They must pass under the rod, simply because they become unruly and step out of the limits of law and order. This applies to all conditions of life, and by which life is made up and supported; therefore the first thing is to learn to be orderly, not in *one* thing, but in all things,—in work, in play, in thought, in conduct, business, studies, and in all which needs to be met, and is part of and makes up life on earth. These finite laws governing physical bodies and life generally can be learned by all mortals if they but study them. Then the great masses of ills can be buried in the dark chasms of the mortal ignorance of good and evil, which object to accomplish, namely, to discern good from evil, and create fields for work, was the design from the beginning; wherefore effects were produced and offenses caused in order that the cause might have something to work upon.

Law could not have been made comprehensible to mortals if there were no offenses against the law upon which its power could be manifested and mortals and spirits become schooled so as to realize the law. Hence the various laws and injunctions of laws in which hangs the universe, and by which it is built, kept in motion, and regulated. This cannot otherwise be successfully taught than in teaching men by experience. Some learn without much difficulty, and economize trouble, if so it may be called. Many things are placed under the head of *troubles* which should be regarded blessings, and the Giver of all good and seeming evil should at all times be thanked for *all* such gifts, even those which come disguised in seeming troubles, for only thus can the lessons belonging to the rudimental state be learned.

In the spheres it is not easy to learn anything which belongs to actual earth life. True, millions pass through conditions similar to those on earth to finish an unfinished life of duties belonging to this grade, but their lessons are not as perfect as those who are disciplined on earth, even if the rod is the means by which it is accomplished. See, it all goes according to gradation, and you cannot go into a high school from an infant class. You could not understand correctly the lessons you would hear there, nor analyze them according to the scholarly wisdom in the continued or older worlds.

To be correct, terms need revision, for the earth planet is the youngest world, and as time passes on other worlds will be formed,

while this planet will be refined enough to be the sphere which the mortals of the new earth will inhabit after the change by natural death.

Life's journey ever goes on; there is no resting place on earth for a traveler. Even those are not resting who do not attend to the duties devolving upon them by natural compulsion, but are drifting hither and thither, and incur penalties for which they will realize the applications of the rod.

Let every pilgrim remember that time has wings, and is swiftly gone, even if life lasts a century, which is seldom realized by the present generation. Even then there are only long accounts of neglected opportunities to fill life's purposes at most, while the true objects of life have fled with time, not having been used. Let all mortals consider the importance of their earth life, for so much of future success in advancing in a measure depends upon it. It is therefore precious, and should be put to use. Pilgrims may well say of time:

Time, fleeting time, upon thy wings we ride,
By seeming stand-still we make rapid strides;

for this is true. Time hurries along, and if we are not prepared to quickly get on when the car of progress passes, we can walk until the kind angel, Death, divides the curtain, and gently releases the spirit from its physical habitation.

Angels rejoice when travelers come who have become well profited while they sojourned on earth, but when they have not their lot is sad, and the bright faces of the angels are sad likewise.

Oh, ponder the lesson, flee not from the rod,
Refrain from transgression, give glory to God
For all which he sends; but study ere why,
For all wrongs repent, grow wiser and try
To journey for Zion though a great way it be.

If you solve well all lessons, you need all time between.
From earth to Heaven are many stations;
Some you can pass by if on earth are learned the lessons
Which are of that sphere a part.

Yet straight on to Heaven never
Goes a spirit, for the ethers
Of celestial climes will not bear
Coarse material, so you must keep in the rear
Until purified and schooled,
For by knowledge rise they higher.
Study, then, to rise, O mortals,
And for truth and light aspire.

Heaven is open, angels come
To teach mortals of their homes
In Father's house beyond.
Follow the angels, they will safely lead you there.

LECTURE LXVI.

MATT., CH. XIII.; VERSES XLI., XLII., XLIII.

"The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth *as the sun* in the kingdom of their Father. Who hath ears to hear let him hear."

This saying, from Jesus Himself, in regard to the last time, is now being fulfilled literally, and is being made clear to the children of earth as it is realized by them. The angels who are sent forth to do this labor of gathering out of the Lord's kingdom all things that offend, and those which work iniquity, also, to bring the word, the truth, and the revelations in regard to each part and parcel of these labors which, in accord with law, must be done on earth prior to the event longed for, when Jesus the Christ of God will assume rule over earth and make it like Heaven, a government of righteousness, where peace and happiness shall fill all bosoms, and woe, want, strife, and inharmony shall be known no more; a state for which all mortals and immortals, great men and women, have labored, and are yet laboring for it to be realized in as short a time as possible. But what do you think are the things that offend, and who are those that work iniquity? Well, friends, among the things that *offend* are classed foremost deception, practiced in dealings between man and man in business matters, and the securing of positions in order to make financial gains; also to steal a reputation from the public opinions so as to bring others in the shade, to whom the praise of the people and the position would be due, according to just and open-handed dealing. The tongue of slander is a thing of offense; intemperance, licentiousness, cheating in *weight* and *measure*, pretensions of true worship, when the true object is only to gain the good will of the people, are offenses; long, wordy prayers are an offense, also an abomination, and will be gathered out of His earthly kingdom before the time spoken of shall be physically declared. Among those who work iniquity are many, very many, classed who are looked upon by

the world as good, honest people, and successful in business and otherwise, as well as those who are pointed at with the finger of scorn, and a suspicion of their being in league with Satan and his angels, working unclean things, and doing works of iniquity. The people of this world have always been striving for something with which to cover their shame and hide their faults by throwing shades to fall on other mortals or objects, with which to blind and deceive the watchful eyes of the ruling or the influential ones in society.

The materials also have ever been in the reach of all such people in accord to their desires, so that they could exercise their own will and inclinations to mark for themselves on the chart the *deed*, so to say, for their future inheritance or *reward*. *So is it now* in this last quarter of the last cycle of our eternity. Spiritualism, so called, was ushered into the mortal world, even as a mighty wave set off from the great world-tide, that it should roll over earth and do its work as it was marked to be done from the beginning, for the last time. This affords the materials which mortals long have craved and desired to rend from the mystic store-house, just beyond the curtain which divides the visible and the invisible. Those who hunger and sigh for a word, a whisper, or token from their departed loved ones who had disappeared during their voyage to immortal life beyond this curtain, they obtain that for which they sigh. The Lord makes good his promise *now*. He does not leave them comfortless, but comes, or lets those come who have been yearned for so much that they might bring the balm of Gilead to the wounded heart, and also the proof palpable that life is real and never ending; that although the earthly tie be broken there is a sure reunion to be realized in that land where death has no *power*, and where joy will be realized for all earthly trials, and all piece works shall be completed, and the happiness for which all long for shall be attained to by all, even as they are found worthy. These precious foretastes of Heaven are sacred, and there is a great sin charged against all who speak of them as something impure or unreal, for if God and the universe *is real*, and not a failure, then these realized glimmers of the immortal are real, their presence and messages are real, and so are all the works which they do with mortal aid on earth. But there are many who do not seek for intercommunion with sincere and broken hearts, but with boldness, wicked boldness, to obtain knowledge of all schemes possible, and turn them to different uses for their own benefit, or to obtain selfish ends. There are many degrees of such persons, and they are all classed as workers of iniquity. These shall all be gathered by the heavenly workers and taken out of the Lord's king-

dom, and cast into a furnace of *fire*. There shall be wailing and gnashing of teeth. And why? Because they are and shall be bound hand and foot, while their wild cravings, by which they had hoped to satisfy themselves, shall burn within and torture them; they shall burn, yet not be consumed, that it may be made clear and demonstrated to the people of earth that Hell is a condition of punishment for offenses and the disturbances of the harmonious order which is universally established, but which is disturbed by the impure dealings, and made inharmonious by the foul and malignant breath, of mortals. No spirits are needed to aid in the creation of inharmony and ill conditions which bring woes, troubles, and disasters. No; the people of today are fast creators. They do all this work without any aid from supernal talent or workers, and it is all done as it was marked to be before time had a beginning, that these transactions should all take place, and that the people of this day and time should be brought into judgment. Alas, there is another very large class of people whose chief desire has been to acquire material with which to hide themselves, and this class is the united army of the so-called Christians and their leaders. To them Spiritualism is a vile thing, and yet they are pleased that it came, for this mighty wave washes ashore gems as well as rubbish. The gems they appropriate in order to make a grand appearance, and the rubbish they use as a screen to hide behind when they are searched by the eye of the Lord, and are called upon by His voice to answer for their offenses. They love to extol themselves as being good and pure, and they bring up as comparison the rubbish that was washed ashore by this great wave of Spiritualism. What a demand and desire supporting power there is contained in this heavenly out-pouring of spirit and power now traversing earth, and inspecting the people and their deeds and conditions, and doing such a great amount of works as will hasten the coming of the end, viz., the end of the works of iniquity and *those things that offend*? By these labors they will be quickly gathered out of the Lord's kingdom, and compelled to be consumed in the prepared conditional furnaces. Let those who think themselves safe within the church-fold calmly look *about* them, for these workers have entered into the churches all over the land by thousands, yea millions. And why? Because the sins from thence cry aloud, and the offensive breath rises like a stench, instead of a sweet savor of true *worship*. You who think you have no need of getting oil for your inner lamps, because you have a pastor to go to, and besides that you can buy in the hour of need, for you think you have your pass to Heaven, and

your religious pass-word so well learned that you can tell it in a dark hour, and then pass on amid all attacks.

Ah, my friends, it is you who will have to lament the most, for the true pass-word no one knows who has not been spiritually trained, and who does not worship in spirit and truth. Nor can oil for the coming dark hours be bought or *gotten* only from spirits who are God's ministers to the children of earth. Waste not your time in idleness and folly, O children of earth, for the weighty reason that the present important time, with its near decisions, admit of nothing but soberness and sincere study about the way or how to become worthy to be classed with those to the right hand of God in the near decision, and how to be ready to meet all emergencies, and to be of some use and help to others. It is folly in the extreme for those who claim to have religion yet do not possess it, only in the formal way, in a false profession. They ever cast their scornful looks upon the so-called Spiritualists, as the workers of iniquity, according to their ideas of Spiritualism and Spiritualists. I tell you nay. It is folly for those who hold intercommunion with spirits of the worldly degrees, those who work opposition, as it were, on earth toward God and His Christ. All such people are below that degree which could even be considered in that great day of decision. They are already judged, and their places assigned them. Alas, they have no divine desires, and their lot, although severe, is pleasant in comparison with those who cry aloud: "Lord, Lord, have we not served and worshiped Thee?" to whom the answer will be given: "Verily, I know you not or from whence you are?" Why does the Lord not know from whence the majority of the lip Christians are from? for they are tinged with all sorts of things that offend, which He has commanded His angels to gather out of His kingdom. They have worked iniquity, and are stained with it. They have prayed to the Lord in words, and yet they have worshiped the god Mammon with the essence of their prayers and the desires of their hearts, therefore, they are as paupers. They cannot be owned by the Lord of righteousness, neither can they be given over to the degrees of the unrighteous or worldly ruler, for they have offended these, and violated the statute laws of that dominion; neither can they be divinely recognized, therefore they will call upon the mountains to fall upon them, and the caves to swallow them, for they will be cast out into space, dark, dense space, without light, without friends, or any soul to speak to, for in that dense darkness they cannot see anyone. They have no rest day or night, because they had taken the name of the Lord God in vain.

The Lord knows His own, and they also know Him; He comes to them and makes His will and ways known to them, and leads safely all those who truly trust in Him and are willing to be taught by the spirit of God.

All who will not hear the Lord's voice in the present day are not of His fold, for His sheep hear His voice and follow Him. No matter if He leads them through the barren conditional *wilderness*, they have full faith and confidence in Him and follow His voice, well knowing that He will lead them to the fresh, pure waters, and into the green pastures. This applies to the conditional marches that must be made by all who have heard, and still daily hear, the Lord's voice. They must meet the adverse worldly currents, and be surrounded by the unpopular elements. They must come in contact with all the degrees which support earth's *commonwealth* and *population*. They must suffer from these oppressions and scorn; yet while they seem to be crushed, they are but growing strong in the wisdom of the Lord, and are being raised above all their oppressors. All who prove faithful, and do not fall into league with the world when their reputation and position are assailed, simply because they wish to keep the good will of the world, all who have done this have had a foretaste of Heaven, have had a right to superior blessings, but have sold them for a mess of pottage in the hour of trial, and verily their reward shall be with those who are cast forth into *outer darkness*. He who has ears to hear let him hear, and study well that which pertains to their future welfare. Time glides swiftly by, and all these labors spoken of will be done wherever they can be on earth, in order to obtain testimonial marks, then it will soon be declared finished; but the end will not be yet, only the end of these labor methods, the end of the works marked for this eternity, and the rewards and punishments will be levied, and will not be changed again until in the march of a new measure of time, a new eternity, when the end will be reached again. How prone mortals are to grasp the shadow for the reality, and a mocking reflection for the truth. Do you not know that death is but a passage onward towards the immortal worlds, and that the piece-works, and the works which the heart cherished and desired to have done, as well as those physically aimed to be accomplished, yet left undone? yet these must all be done; but the spirit being called away before the work was finished on earth, and it can only be done by that spirit, which being now immortal, working upon some one yet in the flesh, prompting and compelling them to take up these works and finish them; and by this

the immortal spirit is benefited, and made more perfect and complete, as in such a way he finishes his work on earth.

Then, why try so strenuously to oppose or deny the co-operative works of spirits with mortals? for it is a fixed law, and has always been in force upon the people in this way; but in the present day, owing to atmospheric changes in accord with the natural regulations pertaining to this cycling division of this eternity, spirits can come with ease and greater power in contact with mortals, and positively govern them and their deeds, in order to finish quickly the labors of this review, and of gathering out of the Lord's kingdom the things which offend, and all those who love and work iniquity. It is folly to resist the will of Him who reigns supreme, and to pray that He might change His laws in order to please some mortals in their selfish desires.

It is spirit which rules, and spirit is now at war with man-made creeds, and surely they will thrust out all the obstructions that hinder the progress of law and order, and will quickly pay men for their wicked deeds.

LECTURE LXVII.

ALL TRUE REVELATIONS WHICH EARTH CAN REALIZE, AND WHICH MORTALS HAVE EVER REALIZED, COME FROM IMMORTAL CLIMES.

The study of a mortal can never supercede the natural limits unless coupled substantially with immortal aid, a system co-working power of the spirit of grace and truth, or the angels' light, who can develop and infuse into the brain superior knowledge. This implies an opening of the capacity or powers which belong to the intermingled compounds of an ultimate standing in the harmonized or transformed orders, therefore these persons who are thus worked and operated upon can obtain truths which, to or for the common-minded masses, lie in the distant future or beyond the grave. These persons, then, can truly advocate and become a light shining into the worldly darkness, which light is shed through them from the throne of God to cheer the earthly traveler on in his rough and stormy pathway of life. All revelations are thus worked out into tangible transactions on earth, but in these days many are deceived in these co-laborers, and why? This will soon become a question of great importance for the unfortunate ones by whom the effects of these works

will be experienced, will cry loud for relief, for this reason, that now since the line is securely drawn in the spiritual ranks between the powers of light and those of the adverse who would not acquire any knowledge in the order of grace while the opportunities for so doing lasted. These are thrown out now, and are subjected to suffering and tribulations through which they must pass in these established processes so as to reach the first degree of the progressive order or they will be repassed back, for the true can no longer be annoyed, nor the weak or faint who are willing to learn be held in subjection. The order which is now presented to the people, the order throughout infinite space, is progression, individualization, in accordance with the ultimate law and the Everlasting Gospel. As I have headed my article as relating to the only true way in which hope and faith can be transformed into true knowledge, and the veil from mystical things be removed so that all may be clearly perceived, I owe, in regard to this allusion, an explanation on the spiritual phenomena in all its varied features.

First, I will say that the spirit of truth, the angels administering to mortals for their rescue from the dragon's power, are soon to be marked and known by all who are heirs of the heavenly kingdom, for the testimony is felt within, also the words which they impart to be spoken, and that they seek the honor and glory of the Creator; this marks them with the emblem, the white stone, which also the mortals who are redeemed shall receive. The reverse who are outside of this line or these limits, constitute the dragon's power, and are those who roam the earth to devour whom they may, those who are not sealed by the Father, and who are not under that all-powerful shade of protection. These will have their time on earth, and will obsess many, and this will increase until the crisis ensues. But although the angels of light form a counter power to this for the rescue of the weak, yet not in the same way as when the middle shade was inaugurated, the gospel of grace by Jesus, its author. The people cannot obtain relief now as they did then, and be made free by a touch of the mighty magnetic arm, and be thus cured of their evils and diseases. No, the end of that day is declared in Heaven, and that day had lasted long, and the kind words or teachings were sounded even to the reverse in Hell; the loving tones fell on their ears, and the kind hands were extended to aid and lead them upward. On earth, likewise, was the rule given to mortals, and builders have built upon it, and the many explanations have taken from it the taste and savor, so that the heart did not know what the eyes saw, for while the lips whispered one thing the eyes saw another, and the heart desired

another. These are enemies against each other, and are hard to conquer, because self is not understood by the majority of the people. These people who, in these modern times, pronounce the return of spirits and their communion with mortals as being false and a deception, are all requested to look well to their own hemispheres, for, verily, they are not out of the dragon's power, and nothing but the purest soul-devotion to the Father and sincere labor with the angels of light can keep them upon a level higher than these can climb, where they will be safe and free; but if they are of this shade, and all who are will soon feel the need of uniting strongly together without any regard to formalities or new names, but only to resurrect and preserve the true principles, and to declare in a strong voice the truths of God and also His glory, as those who come in glory as the staff of their King reveal it to those who in unity of system become one with them so as to thus complete this the third event, and to let the plan of creation become a grand knowledge for all who earnestly seek to obtain this precious pearl.

The true workers with the angels of light will be as a bright and a great light shining throughout endless space or time, but those who seek only for vain objects, who were co-workers with those who gloat over worldly schemes, will fall, and their light will be extinguished, because the knowledge of evil-doing will be intuitively revealed and clearly set before them. This has not been a realized order as yet, but will become such. I am speaking now of that which shall surely come to pass. There has been in the teachings given upon gradation laws, from this side by spiritual prompting, much said in regard to re-incarnation. I will tell you concerning this as it is in reality, and truth is a regulative, transforming power, or order of wisdom, and natural law intermingled. I have said that the line was already drawn in the spiritual ranks, and the pure-minded from all worlds will unite upon a level or plane, and the strong will impart strength to the weak, and they will be enabled to walk without being faint or weary, and can ascend to this plane; but those who would not improve their time while the daylight lasted are not permitted to ascend this plane, but are placed in the order or degree of servants, where they will remain and labor as such until the crisis comes. Then all who are not prepared for an initiation into the first degree of progress are repassed. This word repassed is a severe word, for there, in the furnaces for natural molding, they will be remolded and sent forth in a coming eternity, thus then to be purified so as to become partakers in this order, and with those in the far off will a portion of the earth be consumed. When this takes place it will

signify that the crisis is past ; after which all those who are left shall dwell in harmony, and peace shall govern the people, and the angels will teach all so that no especial place of worship shall be needed, nor will any man need to teach his brother. In the new order all things will be timely avenged and justified so that wrongs cannot accumulate, and therefore no degrees of official authority will be required, but all things shall be clear and unveiled in purity before the eyes of mortals as they are before the eyes of angels. The only differences remaining will be the gradation-standing, intellectual strength, and largeness of capacity or power. Ponder this lesson well, O ye people of earth !

LECTURE LXVIII.

"I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—ST. JOHN, Chap. x., verses 14, 15, 16.

This saying of the Master, which, though it has passed through many ordeals, is not rendered different from its original meaning, spreads its love and power over all human souls who love God, and are desirous to cultivate the God-principles. Since the dawn of the Christian era, Jesus, the Messiah and Mediator between God and man, has, by all true devoted Christians, been recognized as the Good Shepherd, and they who are truly His know His voice, and are known by Him. But now the universal meaning of the text must be considered, for it must be filled to the letter, and this in regard to the different folds which have become established by men who are not the true shepherds, but who flee when they see the wolf come, and leave their sheep to be devoured.

The spiritual tendency of each and every mortal is well known by the Master, and it matters not behind what creed or in what place a mortal is found, having yielded to external circumstances, and often compulsions, the heart yearns, and is well understood and responded to. For the Good Shepherd follows his sheep out in the deserts and dark places, and tenderly brings them back by any way in which the weary lambs can physically walk. He employs means which will reach the destitute places, and aids in bringing out from them those sick, suffering, tender lambs.

What does the hireling care for the sheep? He only cares to have what his services secure for him in a worldly sense; the welfare of the sheep is not so earnestly considered; and even if now and then he takes a hold on the heart and mind for a season, and the wish to labor for the flock's welfare and enlightenment arises, then the wolf, in disguise, of want and poverty is sent to try the impulses and principles.

But, oh, how soon the hireling leaves his post, and leaves the sheep to the tempting elements of the earth, and the tossing and foaming waves from the tempest of life's tide, and he goes where he can get a larger salary, where he can live from his labors. Thus the ministry is not as God ordained, nor benefiting, for it is classed by its very motto among the common transactions and trades of life.

Christianity, having only hirelings for teachers and leaders, has become corrupt in principles to a great extent, yet not all are corrupted, for there are many sheep who know the Good Shepherd, and are known by Him from among all folds, from all grades and shades of society, and people of all tongues. All these shall hear the voice of the Shepherd and follow Him, as he now calls from the Heavens to the dwellers on earth, and sends His angels to teach the Everlasting Gospel. These will not follow a stranger, for they know not a stranger's voice. This saying refers to the teachings of the present new dispensation which is taught by angels.

Now, there are many Anti-Christ's and strangers to God who likewise teach as the angels of light, and the Good Shepherd himself. This cannot be hindered, since it is so included in the order, and all spirits, good, bad, and indifferent, return with the same ease. All who are not of Christ, and belong not to this upper fold, are led captive by these strangers and hear not the Good Shepherd's voice, but all who are His sheep hear His voice and follow Him, and shall in time be brought together, and united to be one fold, one religion, and one Shepherd over them all.

Some of these scattered sheep are not very white; straying out in the deserts and barren places has caused them to become poor and sickly-looking, having been without careful training. They are soiled in their wool, their outer garments, and must be taken to the waters, troubled by the angels, for their health and purification; but all this the Good Shepherd does with pleasure; He never loses sight of them, nor leaves them, while many faithful angels are at work to do His bidding in thus gathering these sheep from the four corners of the earth, and bringing them together, and finding a cure for their various diseases, and cleansing them as they pursue their journey.

Oh, how our hearts overflow with love and sympathy when we behold the helpless lambs tangled in the briars, and fast in the meshes under foot, there pining away, blinded by the external mists of society, of creeds, and formulas which they make themselves believe, and that they are in the green pastures, and in the right fold, while thus miserably placed and helplessly pining their life forces away, for they know not what, for if they did know, the knowledge would give them strength, and they would look about themselves and see where they are, and hear the voice of the good shepherd, and follow Him. They would look aloft and see the star of hope brightly shining above them in its changing luster, as its rays throw off knowledge, saying: "This is the fruit of hope and faith; it is perfected by knowledge, and you shall understand all things if you will follow the voice of the True Shepherd, and give Him the pleasure of teaching you, for He will not leave His own, but He will come to them and comfort them."

Yet, while those who know Him follow and see Him the world cannot see Him because of their unbelief, and that they are not of His, but prefer hirelings, who herd them according to their tastes, as they pay the hireling for his services. They need not wail and lament when the wolves from the wilderness of chaos come forth to devour them. It was their choice to trust to flesh and sail upon life's ocean with and on the popular current. So all this is what they were in pursuit of, and then will accordingly be overtaken and devoured.

Now comes up the question again about the angels or spirits who at present labor on earth, so as to tangibly rescue as many of those stray sheep as they can by their special labor, and give them tender care and protection. Says the investigator: "Are they not all spirits? Can they not all be followed?" We say all do follow the voice which agrees with their inner longings. If it is the voice of those who come not to save, but to entangle still more, they will follow that rather than the voice of the spirit of grace and truth, because they are more desirous of worldly than of spiritual things, and look not to principles, but to the phenomenal displays which are pleasing to the external faculties.

All who are of God hear the voice of the spirit of God, and are slow to accept that which is shaded with indifference, remembering that at all times it is necessary to try the spirits whether they are of God, which is very soon discerned by those who love and cultivate the principles of the Good Shepherd.

The spiritual tendencies, when benumbed by the cares of this

world, and by formal religious ease, must first be awakened as from a sound sleep. Then, being aroused, there is no power for perceiving, no intuitive access, for a season, all things look strange, and as the new-born infant in physical life cannot at first open its eyes to the light, which has so suddenly burst upon it, so it is with the spirit when its eyes grow strong enough to look around. It can but look, and according to its ability wonder where it is, and what each object it beholds is. It must, however, slowly develop, in order to secure permanency of the mind forces, to so shape and mold them that they will ever bear changes and improvements in concord with the strength of understanding.

The spiritual faculties are in the same or comparatively same way called to life, and the growth is slow but sure where no diseases of adversity are breathed in by wrong teachings, which stun the spiritual growth and development, and leave the powers of the spirit weak, so that the progressive journey can only be slowly pursued.

PART SECOND.

The question upon the true and false shepherds involves many other topics. In this lies the secret of the necessity of the different gospel dispensations. Whenever the shepherds care more for the fleece which they can pluck from the sheep than for the sheep, then the gospel taught by them becomes a farce and a *mockery*, and the debts which the ministry incur for themselves by trespassing against the gospel and the people become so great that the Heavens and the higher laws cannot tolerate it. Then justice supreme steps in, and the old must die, and the new or unpolluted must be again dispensed by angel ministers through humble but true mortal instruments.

This was foreseen before people were created, that the vanity of the world would gain the predominance over the pure spiritual instincts. Wherefore, those provisions were inculcated in the plan and the laws.

Mortals cannot hinder these God-ordained changes from coming to pass. Nay, the unfaithful stewards must be thrust from their places, and others more faithful to God and their duties will be installed in their places, who will give good meat in due season to all the members of the great household.

The Master has long delayed His coming to see after the laborers to whom He gave His vineyard, and who were placed as stewards over the spiritual household. He has ever been near, and nothing that was practiced, or taught, or desired, has ever escaped His notice. But now He comes tangibly down to earth to see after the deeds of

His people,—yes, He walks the earth with His angels, even as He came in olden times to see about the reported wickedness, and judgment will quickly follow. But it will not come, as the people are looking for it to come, they having been taught to take the sayings literally which were spoken of typically, and were as pictures placed before the external vision of mortals; thus the truth is not known by them.

The spirit of God is suppressed beneath the external, literal meaning, and for this reason those who profess to follow Christ, and worship Him devoutly, worship only at the shrine of Mammon, and will be spued out of His mouth, being found to be neither cold nor warm, and in this way they are not in the ranks, cannot be classed under neither of the two flags waving for the conquest. This is not nor cannot be tolerated, so they are thrown out on the turbulent sea of conjecture, to be thus driven through the ordeals for purification, and will be compelled to come into line on one side or the other. They who love the Master will hear His pleading voice and follow Him, and He will safely lead them out of all danger, and unite the flocks from all places, and there will be one fold and one Shepherd.

In these modern times, in order to bring forth the effects of the causes stated, Spiritualism was ushered in. It is not in its common and grosser displays the religion spoken of which shall become the basis upon which all religions shall unite and build, nay, far from it, although the pure is within, and among it, and is taught. It must be separated, for which it must also pass through the crucibles and sifting processes. In the common sense of the whole display Spiritualism must be viewed as a mighty wave of different shades, extracted and set off from the great life tide, for the purpose of bringing such results as the different mental standing of humanity required.

Thousands have since its dawn left the churches, and wandered away into infidelity and materialism, and also phenomenal Spiritualism, but they did this because they were not Christians. They were neither hot nor cold, and were spued out, and by thus being called away they are driven through the ordeals which they must pass through so as to become purified from their system dross, and also to behold the hollowness of their lives, the nothingness of their beings.

Many, yes, thousands upon thousands, must yet be spued out, and caused to follow their natural instincts, in order to place and learn them. This professing with the lips, and the heart desiring only worldly things, and nothing but vanity within, cannot be tolerated. It is a pollution upon the pure Christian principles, which must be taken away that they may shine forth in their primitive and real beauty, and be realized in their power.

There are only a few, a comparatively small number of the many, who call themselves Spiritualists who are worthy of the name; the tendencies of the majority are cold and material. Yet there are many who seek for the truths of the inner life, and hold them fast, and cultivate the Christ-principles more than they, as a scattered class are aware of. They shall be brought forth as the righteous army on earth, through whom the great righteous army from above will perform their work, and there shall be left no indifferent ones, but all mortals shall be compelled by the invisible force working upon them to stay either on the material or spiritual side of the question.

The lines will be drawn like walls between the two classes and armies, so that *one* will be the righteous army, rejoicing in the light and power sent from above, and proclaim the everlasting love and gospel; the other will rest on nature's sandy foundation, and boast of their own might and knowledge, and they must be termed the materialists. Thus the separation is and will be made, and those standing on the sandy foundation of nature will fall into the reservoir of chaos, at the great shaking which will take place immediately after this separation is completed. In order to hasten these labors of gathering and separating, all the angel world is out, and working for and with mortals.

Oh, how we long to see mortals arise, and view with earnestness these questions, the fleetness of time, and to make a leap, as it were, from their indifferent positions, and vow devotion to the righteous flag. Though they can for a time do nothing but observe, but if they, with a true heart, desire to do more, and will observe with a clear mind, they will grow strong enough to perform small duties, and to learn light lessons, and thus escape from being plunged into or paying the debts spoken of.

The text in its universal and general tendency for the present time calls for a reference to the Mosaic age, as it is now being reviewed with the Christian dispensation, for the third or the present one rests on and is a unity of and with the other two.

When the children of Israel were led through the Red Sea by Moses, and Pharaoh was caused to follow, and was destroyed with all who were with him, it was done for an emblematical symbol of *this* time spoken of, which in the end must come to pass.

Let mortals take up those studies which they have laid aside and place them before their vision as before a mirror, that their inner standing may reflect therein, and they will behold where they stand. Too many do not know themselves, nor their principal standing.

This division was shown in the Christian dispensation by Jesus

having a traitor, and that among those chosen as his followers. Although law for that time required it, that all could be lawfully performed, yet the mission of Judas was symbolical of the present time, for is not Christ denied in truth and in principle by those who were His chosen followers from the Gentile nations, and not only He but His principles crucified between the two thieves, representing materialism and the self-righteous, but not spiritual Christians.

All these topics might be largely treated upon, and belong all to the subject in discussion, but we will say no more about it. But leave this to be considered, then we will perhaps say more about it in a future time.

Try all of you, in whatever way opens to your vision, to aid the poor and benighted, by helping the poor, entangled lambs to get loose and to be led to the green fields of the Everlasting Gospel. You will then be instruments in the Good Shepherd's hands, and He will richly reward you, for the souls of all beings are dear and precious to Him, and to rescue and save them is His constant labor and greatest delight. Likewise the angels rejoice over each one brought back from error to truth, and aid all who aid them in performing these labors of mercy.

LECTURE LXIX.—(POETRY.)

EDEN AND THE MATTER-BED VIEWED AS TWO STATES, OR TWO WORLDS.

Eden, where is it located? Is such a place in Heaven or earth?
 Or is it depopulated, since to strife God hath sent forth
 Those in whom He represented life of His, and mind and force?
 Were they cursed to be transplanted, and from Eden's bliss divorced?
 Not divorced but tied much closer by the ties so strong and pure;
 Sent to earth with light to cover was the representative pair.
 Cursed to dwell in low subjection to the rules of mother earth;
 Blessed to garner all collections which this vast bed could give forth.

As the two states thus commingled, who can say who has most charms?
 World, though with some woes ever sprinkled, has unfolded, stretched
 her arms;

So gigantic, yet so gallant, 't is a place of much delight,
 Much of strife is yet repellant,—might is in the place of right.
 But when class degrees are numbered and paid heed to by the race,
 Then will they not be encumbered, earth will be a lovely place;
 And so fully grown together have the forces, mind and matter,
 That the angel is seen better in the man of clay than in the spirit *potter*.

The fiery fluids, the waters wild, which were untrained, lay in earth's reservoirs ;

It was one state ; above it mild intelligence was wafted ; celestial choirs
Ever breathed anthems of the Eden bliss in the mind regions over this
low abyss ;

But earth in her mantle paid no heed to this, so one of the seraphim
printed a kiss

On the savage-appearing face of nature, and caused a brightness to
remain.

'T was written in the mind-spheres statue Eden and earth could no longer
be twain.

Then from the non-productive life the products were by mind compelled,
But matter against spirit ere kept up a strife, the dross of earth elements
thus ever repelled.

But there is much pleasure to know at what cost the beauties of Eden in
earth's dross were lost,

And more to know that it is re-created, and from all sources fitly imitated,
Can be inhabited by angel and man, all pleasures find place there ; tell me
who can

Is Heaven the place, or earth ? is one place above all others ?

Or is it one race of people selected who Eden inherit,

Because their devotion called for and merits

Such wondrous distinction from all others living ?

Nay, were we to say so we should be designing.

It is pleasure which in one's own being is felt, 't is Eden where duty is
law ;

'T is neither in Heaven nor on earth, but in self the state of the picture
thus drawn.

The angel who guarded with sword in his hand the entrance to Eden's
bliss

Was keeping a war. He issued commands how to return, how to do
pilgrim duties ;

Not while impure and trembling with fear could they dwell in Eden, draw
near

To their Parent, who sent them lovingly forth to govern the earth and
cover the gulfs

With pass-boards suiting the uses of time, and thus travel on from clime
to clime,

Knowing all worlds are their Father's possessions, that all are protected
lest they are trespassing

By willfully ignoring signs which were put forth by the angel who guards
with the dazzling sword.

Law on its blade is the title engraved ; law compels order, heed shall you
pay.

Germes of the infinite life hath been given forms to all germes by the con-
tact with clay.

No one can enter while impure they be, nor the great love of their God
cannot see.

Neither the wisdom which constantly flows to every tissue, to every seed,
From mind diffused, by law enforced according to the offerings used ;
But when these works are comprehended the strife will be over, the war
ended.

Spirit and matter will have interblended, Eden at once again will be
entered,

Not fearing Father's voice to hear, nor hiding, child-like, midst the
bushes,

But confidently then all draw near, upon their faces are no blushes ;
They have learned the plan, they have eaten well of life and wisdom,
And can dwell forever in this new-found Eden ; the tracks are smooth and
all well beaten

From Heaven to earth, from earth to Heaven ; life, life forever, to all is
given ;

As God lives ever, all angels live too, and mortals are angels who go to
and fro

To gather the scents of earth's roses.

LECTURE LXX.

TEXT FOR THIS LECTURE WILL BE FOUND IN REV., CH. XIV.,
VERSES VI, VII.

"And I saw another angel fly in the midst of Heaven, having
the everlasting gospel to preach unto them that dwell on the earth,
and to every nation, and kindred and tongue, and people ; saying, Fear
God and give glory to Him, for the hour of His judgment is come ;
and worship Him that made Heaven and earth and the sea, and the
fountains of water."

It is well known to the students of theology, as well as to other
cultivated minds, that the peculiarly written revelations, as a result
of John's visions, were a prophecy for the last cycle of time for this
eternity, in which a mighty change in all things upon the face of the
earth should take place, whereby all the old forms and customs should
perish, and a new era, or time measure, should begin, upon which
shall be placed religious dates of and from this time in which the new
order was revealed to mortals, and this in accord with law, for the
new or third dispensation, in which the former two of law and gospel
are contained ; also all religions which the world ever had are to be
contained in the one to be presently dispensed, and which is to be

called the Everlasting Gospel. Those visions of John's have mostly all taken physical form already, and but little remains to be performed before the great decision can be brought about, or as it has been preached and taught as the day of judgment. It will not be realized according to the old ideas. All those statements were typical and symbolical, and are not to be looked for in accord with speech literally, or to take place in physical form, but most of it is and has been mental work. It is conditionally transacted, because it is chiefly mental reorganizing, yet enough is transacted even in physical life so that it can be marked and demonstrated by the *experiences*, and each act is an echo of the prophecies of old, hence a fulfillment whereby is proven the truth of the present works,—that *they are the works of God*, and that the *same* power which spake to Abraham, Isaac, and Jacob, and blessed them, and made promises to them, spake also to Moses, and to Saul through Samuel, and to David, to Eli through all the prophets, and to Solomon. Scores of seers saw the works of God revealed in vision, and were inspired by that great body or power and acted upon by it, and in that way a foundation was built upon which the frail, doubting mortals could stand. These works of promise, of prophecy, and their fulfillment served as an anchor of safety for the travelers on life's turbulent sea. Without it they could not have safely journeyed on earth, for it has been and is now the staff of law and an ever-present protection. But whenever the people become doubtful and dissatisfied they are left to themselves, and then they drift out on dangerous by-ways; and yet they seek, yes, long and cry for, truth, for help from their Universal Parent. God is love, and His tender mercies endure forever and ever. Therefore He goes out to *meet* His children, and has provided for them all, even as He knew the demands would arise. The time has now come in this changing, progressional march when this promise of the Everlasting Gospel must have its fulfillment on earth. Hence you see the visions of John were a long time working through the conditional channels, but are now before the world clad in a material that mortals *can see* and comprehend, also their meaning; yes, and *all* shall be partakers of the dispensed truths which are given, and shall hail with delight the Everlasting Gospel which is being heralded with power from angel lips to mortals. The old passeth away, viz., all that was misconceived; yet every truth which had ever been given to mortals will remain, and that which was unperceivable before will now be rendered clear, and all symbolical forms of worship must become practical. The Everlasting Gospel calls for that. The missing links of all prophecy and the truths dispensed from God to man will all be produced one by

one, and reality shall not be hidden by mists in the future as it has been in the past, nor shall the wills or worldly wisdom of men pervert God's truths, and thereby, as in the past, bring burdens and doubts upon the people. Truth is mighty and will prevail! Yes, friends of earth, the power of God will in this advent be felt upon earth as it never was felt before. The people shall realize the works of these mighty angels which they are doing upon earth. Yes, and all lips shall repeat the words of the angel of our text, whose part it is to preach and proclaim aloud the Everlasting Gospel, and the inhabitants of earth shall give glory to *Him* who has created the Heavens and the earth and all that is therein. Who is it that offers resistance to the works of Almighty God which He does on earth through His servants? Let them prepare themselves for the battle, for truly has the King of kings completed the organizing of His armies in Heaven, and comes forth with them to war with the nations and the people who rebel against Him. Look aloft all ye who claim faith in Jesus and behold the harvest is white; but you are not willing to labor, you would rather be rebels idling your time away, and also the chance by which you *could* secure for yourselves the bounty of your Heavenly Father, which is endless joy and many treasures in *His house*. Do not say that "Jesus gave us the gospel and Moses the law; we need no more, the inspirations have ceased, and there are no modern prophets." Stop, wayward mortals, and consider the facts. Fiction is now to be crucified between false modesty and impure, formal worship. Jesus was, for the sake of truth, in compliance with the plan of God and man, crucified between two thieves. The bland highway robbers have ever since held sway, but now Jesus is in truth having His review, but not humble and subject to mortal rule and cruelty, but in power and glory does He come, and will judge mortals and their deeds. He says to all: "Revelations cannot cease, God's truths ever flow, and must ever flow, through all the channels of organized beings in Heaven and on earth, and this influx which is constant and never *ceases* is multiplied and forcibly and powerfully poured out upon mortals whenever law and mortal needs call for a change. The inspirational productions that are being given today are given from the same fountain from which law and gospel has ever flowed, and is dispensed by the same *power*." This can be searched after and found true, for truth wears no mask, nor does she bow at any shrine. She is sure of her triumph, and can wait her day. She knows law is her support, and that it will avenge her for all undue delays caused by the united efforts and opposing wills of mortals, joined with undeveloped spirits. Read the book of

John's visions very carefully *all* ye stupid mortals who fear to give your minds in exchange, because you might perchance take in bad currency, bad thoughts and ideas, but no credit will be marked on your individual charts *for that*. If you do pray in your hampered, narrow way, it is of no avail, for you do not improve your selfhood. You hide, full of fear, behind the formal, and the real you dare not meet. Why fear to meet the real? Why do you fear to hear Father's voice, as He, through His servants, makes himself audible to mortal ears? Truly, you have fallen from grace, because you have fallen from child obedience, at which sad fact you are terrified. You have trespassed against your Heavenly Father, not only against His laws, which are known to you, but against the gospel; and, more than all, you have taken the plan of salvation in vain, and have used it for a screen and for convenience, and as Cain of old slew Abel, his brother, who was more righteous than himself, and found therefore favor in the sight of God, so do you try to slay those who are in this review, the first-born who have found favor with God and His angels, because they breasted the turbulent tide of mortal scorn and frenzy, and dared to open their minds and hearts and listen to the voices of the angels who are sent as message-bearers, even from the All-Father, God. But you cannot kill nor conquer now, for he, the first-born, who was slain by his opposite brother, is at the helm, chief commander in these battles, in the form of Washington, and he will lay low all rebels and all who oppose the physical enactments of the issues which have gone out from God as messages given to mortals, and which revelations, given in their various ways and degrees, make up the Everlasting Gospel. Again, I say, read and try to understand what the spirit saith to the Churches and to all people. Worship God in spirit and truth, and when you meet it should be more for an exchange of ideas than for formal worship, that you might learn, individualize, and grow strong in knowledge which is so abundantly given to all who will make it their own. You should worship God in spirit and truth at all times, not only at an especial hour and place. Do what is right before God and man, and manifest the God attributes given you in all things. Let your minds aspire freely for truth and light and you shall receive.

Dare to do right, dare to be true,
 Suppress not a truth which the angels give you.
 Be loyal and just, in God place your trust,
 And fearless march on, for conquer you must.

Every truth born of God, or received from His spirit, is a power

which will permeate all mortal conditions, and in its own time conquer all the adverse powers in mortals, also all conditional adversaries which are in the way to spiritual and physical prosperity, and that power of God thus *received* will conquer all stubborn mortal wills, and change the conflicting opinions even as it changes the elements and bodily aura around those who receive the truths from the spirit of God direct, or by being imparted to them through medial power by which the angels in this wise do the will of God on earth. Let those who fear listen and ponder on what the Spirit of God says to the children of men.

Now, in regard to John's visions, some say they are too mystical, they cannot be understood; and more, John speaks of the woes that shall come upon those who add to or take therefrom. This they say for the want of spiritual knowledge. No one can take from any vision nor add thereto, because when they are once given to a mortal they are never reproduced again to any other mortal. The clearest visions that are shown to seers at any time are called dramatic visions, belonging to the great conditional drama, and which are sequels thereto, are produced and shown when they are about to take physical form. To some one peculiarly of a sameness in mental organization and desire, as was the first subject in the past, visions have been shown as sequels to John's visions, because they, that is, John's visions, were to take physical form, and have already done so. Hence no mystery remains in regard to them, but all are in clear reality before mortals. Therefore, search after the truth, for it is easy to find. Why linger in doubt? Why fear to take in bad currency, bad thoughts and ideas, by a free exchange of ideas and opinions with seers and thinkers? Be assured no coward is accepted in the ranks of the royal army. The flag of our King waves over the true, the brave, and the just in these conflicts; not over those divided in opinion, fearful and cowardly, bowing to mortal rule and opinion. By this you can see that our King's flag waves not over the indifferent in their devotion, and also that the so-called day of grace is ended. The decision as to where all belong is already made, and where each one belongs the flag of that power will wave over them, even if it is the rebel flag. Many that have been powerfully shaded under the flag of Almighty God cannot be so shaded any longer, because pride has made captives of them; they have bowed at Mammon's shrine in order to obtain mortal favor and to be in keeping with the popular current; yes, even some of this select party have been led away into captivity out from under the peaceful shades of God. Let the world enjoy her folly. All who want to serve God in these trying times must *dare* to

do it, and to defend every truth received in the face of an opposing world. Therein is heroism manifested which merits reward. Quaff the nectar which the gods pour through mortal channels for a lasting wealth for all who are to come. The angels who were once men, and who have become perfect through transformation, and have gathered wisdom by patient perseverance, now pour down that knowledge upon those who occupy earth for their benefit, and this mortals receive apart from the great flow from the universe center, which is as a constant flow showered down upon those prepared to receive and *give it* to the world.

Then fear not, O mortals, but quaff of this influx,
Grow healthy and strong,
For in learning God's truths there can be no wrong.

Why fear the turbulent tide of man-made conditions? God knows His own, and protects them with might. Be truly devoted to God, learn and defend His truths, then are you His servants, protected and rewarded by Him. All lawful inspirations are an ever-present power of law which protects mortals.

Let the waves, therefore, foam and toss,
Be sure your barks are guided well;
'T is all your gain, the rebels' loss,
When boldly they the world's tide swell.

The ship of truth sails proudly on,
It curbs the tide, it sets off waves,
It takes on board the true and brave;
Angels beckon for me and for you;
Ere long truth has the victory won,
All errors die out unawares;
Hold fast to every truth you know,
Choke not, amid your worldly cares,
The precious seeds, and then produce
Instead of wheat a crop of tares,
Lest in the sifting you may be
As tares burned up, as chaff cast out,
And turned would be the blissful cup to bitter woes.
Remember ever the gospel true
Which the angels bring to me and you,

is not only ideal as it was before this, but must become practical, that thereby each cause of former effects can be proven.

LECTURE LXXI.

THE HUMAN WILL COMPARED TO THE ANVIL, AND ALSO TO THE
SUBTLE FORCES IN NATURE, FROM WHICH IT IS COM-
POUNDED, BY WHICH IT IS ACTED UPON.

We will try to illustrate the laboring processes of the past with familiar pictures, so that a more comprehensive view can be gained by the students of the progressional philosophy. You all know that the anvil is nothing of itself, nothing but a block of iron upon which the heated metal is placed and struck with hammers, and if all workers do their part well, then there is success in what is desired to be fashioned out of the metal.

The human will is a sense of solid composition from all the subtle forces in the universe; it is a sound block, and when kept in its proper limits, compares well with the anvil, for on it must rest *all* that needs to be worked out and molded over, the many metals and materials which are being constantly brought ashore from the great world's tide to every separate individual. The will is also a free organ, in one sense, because it is composed not only of the substances of nature below but also from material substances of the sun, and from the whole universe. But it can only be free in its proper office, or in its prescribed limits, and when following closely the warning voices of *conscience and reason*, which will dictate in wearing the honors in the correct way, in accord with the law of necessity, for the will must serve as the anvil; remember to be calm when the metals are heated, so that the workmen employed can pursue their works, and so accomplish that which will prove an advance in the march of progression for the individual and the world also. Reason is set to preside over the works of an individual, it also governs the workmen, and all is done well when this divine officer is heard and heeded. Reason is a divine sense, a divine attribute, and is not given in common with a natural attribute and sense as the will is, therefore the will is subject to reason, and must be governed thereby. The forces in nature which are termed subtle, because they cannot be recognized by mortals, owing to the fact that mortals have obtained no knowledge as yet of the laws by which the evolutionary transformations were governed in our eternity, for all evolutionary out-workings were governed by law, and could therefore be worked according to desire after patterns, also as needed for the comforts of the created mortals. The most subtle forces which lie most remote from their discovery in the power which they exercise upon the will, and even the whole being, lie

right within the scope of their vision, right in the hemisphere of the living person, but, as said, are not recognized, because not understood, not detected according to their proper use and constantly *exercised power*; but of these very forces the human will is composed.

The ordeals or furnaces where dross is consumed, and the system metals are molded over, are right in your immediate hemisphere, and often they are even constructed in the system, according to what the works may be which are a natural demand to purify the mortal, and for fuel. You breathe in vapors and fluids from the elements of nature, then when these ordeals are heated up, the metals of human propensities are brought *in* then, and so prepared to be molded over. Workmen are there, and await the moment of action.

What then if the will foams up as a boiling caldron instead of remaining sound and calm, so that the desired results could be achieved, and for which such a process was a necessity. Works according to the human will are then a failure or a success, and too often a failure, and the same process needs to be repeated, which is as painful to the workmen as to the individual passing through such a process. These works for the regeneration of the natural being in the said way must be done; they are the inevitable results of the laws of compulsion according to necessities, to further the transformatory labors universally. There are parts of the regenerative labors that depend altogether on the human will, because they must be shapen and hammered out on the will. The will is the anvil in man, while reason is the appointed supreme officer to govern the will in man.

All natural forces which are not brought forth to mortal view and understanding are termed subtle. Their power is magical and great, and does exist for goodly purposes, because the universe essence is needed to support the wonderful composition of man, yet, owing to their developments, people make use of things, and very perverted uses are made of many things which nature yields for human comforts, if properly applied. But all this will go its way gradually, according to natural law, and this will in time dawn upon the minds of mortals as they pursue their march on life's great tide. To make it still plainer, take a certain individual who may be given in the charge of workmen to be in a manner reconstructed in their system, that is, to become developed by being led through purifying ordeals; such cases are at the present time very common on earth. The object of this is that the system dross may be consumed, and the person who is worked upon become lawfully initiated into a higher degree of existence, according to the degrees of purity and ideality, or

spirituality. It is often necessary that a subject be taken out where such conditions exist, from whom fuel can be gathered to be used in heating up the constructed purifying furnaces. If persons are hemmed in by circumstantial compulsions, these conditions are brought about them, and they are led through them, as said before, to gather fuel by which the furnaces may be heated. Now, when all the preparations have been made and are ready for the material to be hammered into shape, it depends on the will, as the anvil in man, whether the designed object can be achieved or not, for the will being altogether fluidic and essences, but of such properties which when cool become solid as iron, but when heated are foaming, resembling the chaos or confusion of an untrained state of these mingled properties in a solid sense. When this state is reached there is a failure, because reason cannot be heard then by the aroused mortal.

Such realizations are frequent, and, as said before, are painful to the workers and their subjects alike, because the desired works are in this way retarded. Blessed are those who are calm and submissive to these conditional out-workings, which are in their occurrences inevitable, by reason of the haste made thus in human developments and system regenerating. He who is calm and patient in the hour of trial proves that it was not merely from the lips when these words were uttered: "Lord, thy will be done," but that it was from the heart, and that heart and soul wish to live and be acted upon according to the will of God; for by His laws all work must be pursued. For each person born there are marks made of purity and attainments, unto which they shall be brought if possible during their earthly travels, and each person therefore is acted upon or receives treatment according to the requirements of their own peculiar composition, in order to thus achieve the best possible results.

When reason has not acquired its proper growth, the will is more turbulent and ungovernable, and, as reason grows stronger, the will is held by it, as with reins, and these distasteful and injurious occurrences become less, until by such careful training they will all be expunged from the being, and the system attributes become molded perfectly one after another, so that even the whole temporary structure becomes neatly finished, so that it can well represent the real structure of the lasting habitation. You all know that a blacksmith could not accomplish his desired work with any success if the anvil would rise up and become a foam at the moment when the irons are heated, and the work must be done. Yet we find just such repulsions in our works on earth constantly with mortals. Learn this lesson well, and draw the intended benefit from it.

LECTURE LXXII.

“WHY DO MORTALS LOVE THE THINGS OF THIS WORLD SO
DEARLY WHEN THE LOVE OF THESE IS INJURIOUS
TO THEIR SPEEDY INDIVIDUALIZATION?”*

First. This mortal world is the place where the implanted infinite spirit first realized the need of anything, where it first felt hunger, thirst, and weariness, where, also, it first observed the difference in the grades in a worldly sense, and from it grew a desire for gaining worldly goods, and rising in the estimation of people; also, to gratify the natural impulses which, being assigned their proper elements, are the stronger power of the two which make up an immortal spirit clad in a form of clay. But why this is so is still the query. “Why did it require a sinful process to people a world, and to regenerate these people again so as to transform them into angels such as have a tangible form, and can acquire knowledge as gods, only differing according to their strength of mind?”

By this yearning after worldly things the mortal is introduced to the study which was one of the greatest desires that mortals should acquire while on earth, namely, the difference of good and evil. It takes much time and many lessons before the real difference between good and evil can be seen in a true light. By the great love for worldly things and enjoyments mortals may be blinded to the duties they owe to God, their Creator, and to their own individual spirits. When the mists clear away, which the glitter of these perishing things had thrown around them, there will be a powerful reaction, and they will then center their divided love on one object, which object is to gain an admittance to the center path of true ascension, and they will then serve God with all their strength of mind and being, regardless of individual necessities, until the desired object is gained. Then they will work onward ever, and be always eager to gather what in each world is valued most by its inhabitants, be it wisdom or other possessions, or both, which are labored for in the established orders of each sphere and world. I say this to show that it is not altogether wrong to be ambitious. Were not the archangels ambitious when they willingly left their high positions and mingled with dust, and even parted with their selfhood in part so as to instill

* This lecture was written by the ruler of one of the principalities, or by one of the beasts of opposition to the Righteous King and His work; hence the difference in the language of this lecture compared to that of the others in this connection.

it in mortals to create a people who would be compelled to work under their enforced laws, to do all the works laid out, in order to make themselves great in this wise, and to become master-builders and the crowned heads of the great labors which would be achieved in the round of an eternity before another clause could be issued by which to enact a new method of creative extensions and transformations? Their time is almost ended.

We are glad that it is. They did their works well, and have accomplished their desired ends. But the struggles are not quite ended by which to enable them to subdue all other powers, and give the reins over to the Youth of Sublimity, who is wise and beautiful, and who has been the chief one in planning and writing the laws, also a personal worker. But He did not do any more personal work than many others who only gained moderate possessions for what they did, and are not crowned in any degree of rulership of and over any number of either mortals or spirits. Our work is not finished yet, but we know we cannot hinder the inevitable. We must submit, and the issues are before us, and the power is in the hands of Him whose brilliant appearance gave Him favor with God, for His goodness is not so excellent above others; that is, we do not think Him super-excellence, although He is termed that by all the seraphs and cherubs.

We think mortals have a right to love the things of earth; to gather and use them for comfort and enjoyment, and without being censured about it, too. We also think ourselves entitled to a little mercy and grace from the Great Dispenser; and, lastly, we have worked in the world's degrees as mortals, and with mortals, and we ask as our reward some finite position.

We have come here and written this as a plea. Will the Great Sovereign answer through you?

LECTURE LXXIII.

DEATH.

Oh, how shall we view thee, thou visitor from the border land, since thou dost come arrayed in a different garb to each and everyone who is summoned by the breath of justice, or called by the voice of God, which voice is heard by all angels, or spirits of all grades, and felt by all mortals whom it concerns, for from that grade or degree

where the spirit which is called to go belongs, in accordance with true worth and developed spirituality, proceeds forth the summons of death, carried by the appointed official, called the mystic angel of death of that degree? He or she does the work necessary to sever the soul and body and extract the mind powers from the casket fashioned from clay, where they have their operation the allotted time for the purpose of improvement. Other spirits, the friends of those called to come, meet them likewise, generally to welcome them as soon as they are released from the body, or to meet them silently, even as they are worthy or unworthy of a reception in the worlds beyond; but these friends can do nothing, only to be present, even as friends on earth are present to witness the ebbing away of the life, the spirit, in mortals. So, on the other hand, the increase is observed until all eyes are gleaming with joy because the spirit is born, or released rather from its material incumbrance. See the contrast! Mortals weep and the angels sing, that is when a worthy spirit is welcomed home.

When a deformed spirit is taken home, then there is a profound silence, and all duties are discharged strictly official, and the spirit is placed where the law had decreed to be the proper place for all the various deformities and diseases which corrupt the vitals, but which must be sound before a well-formed spirit body can be inhabited. Oh, how many are so badly dwarfed in intellect that they are, so to say, insane, shriveled, and crippled in every limb and drawn in every nerve! Then there are inebriates; there are the murderers' spheres, the suicide apartments, dense cells walled up by the walls of conditions so that each one finds himself alone with retributive justice; but, we repeat, the voice of God is heard and obeyed in all degrees, and the well-trained angel of death obeys that voice, attends to duty, and levies the summons accordingly, and it does not matter how cruel the fate that befalls a mortal may seem, or in what form or guise the angel of death appears to reap from earth a Heaven-developed spirit. These well-trained and gentle spirits, who are sent as chosen messengers, are *pure* and *bright*, are highly intelligent, and are mostly feminine spirits, reared and trained very carefully for such labors.

After telling you all this, it will be easy to know or understand how death should be viewed, since you and *all* mortals should learn and ever remember the dread appearance and conditions which surround a mortal at death are wholly the outflow of the mortal, and often the fruits of their labors throng around them in effects, very pressing or pleasing, as the case may be, of the one in travail for the birth of the spirit into spirit life.

Death is known to be a grand, natural process, the gateway to immortal life. Why is it so feared or dreaded? The border land of the immortal worlds and the material worlds are at the present time very near each other, owing to aerial changes which are caused by the chemical compounds, who are the master-builders of the universe.

Translutions are wrought by and through these changes from the imperfect and conglomerate in the mind and matter realms, hence this condition into which all others are merging should be, yes, must be, realized more or less by all mortals. The subject is a grave one, and should be mooted on by all who have any mind, for the simple reason that these aerial changes, by which also the curtains of eternity are drawn aside.

These changes cannot be made without causing great effects in all things for mortals; therefore it is called a natural and mental revolutionizing in accordance with law, and the people will be summoned in great and small numbers, and also one by one, to cross the line of the border land, for even so is the earth to be reaped, and all who are travelers on earth at this time should prepare at once for the journey, so as to be ready to respond cheerfully to any summons at any time. Also, all should acquaint themselves with future realities and the way by which they can rationally find an abiding place according to true worth and development, whether it be in the spheres or states of the blessed, in company with the angels, or in the different regions in the Hells among the impure and unhappy.

When this has been studied, you can form an adequate idea of the angel of death that will come for you, and what the garb will be that the angel will wear, also will bring for you to wear. The angel of death, remember, wears official apparel suiting to every case and every act of duty which he or she may be sent to perform, or to gently attend to.

Away with all this drowsy, religious fanaticism, teaching that Heaven can be entered through the merits of another, and the fruits enjoyed grown from another's labor! It is a base misconception, one of the greatest and saddest delusions which ever settled upon mortal brows!

Away, also, with mysteries in regard to godliness, also to religious differences and the power of the gospel! The veil is drawn aside, the immortal states are shown to mortals and clearly revealed in a full and compact order, and the gospel power is felt in good and ill effects even as the gospel was lived or abused. And we say at last away with the dread picture of death, for it is the mortal that

gains the victory over the ills which, according to the natural deficiencies, have inflicted themselves upon the people. At death the temporary and afflicted body is left, and a new body is gained; if it is not a perfect one it is the fault of the person who abused his own being so as to gratify the natural instincts, and thus made the Heaven-inherited attributes subservient to the worldly or animalic.

But even then it is well that a change should come by which progress can be compelled forth for each individual's own good. Death! How many dismal pictures have been drawn about it which have physically reflected themselves in the mental horizon until it was looked upon as a dismal valley through which the released spirit must pass to reach the immortal shores.

It is all a phantasy of the mind. Away with it! There is no dismal valley between the boundary lines, no gulf to be crossed in boats by the boatmen who are sent after mortal spirits! Understand and behold, O mortals, that all this was a figure of speech symbolical of conditions which represent states that are and *must be met* by the arriving travelers in accordance with their worth and development, as we have before stated.

Here in the first sphere of the immortal worlds, the landing port for travelers, we have a collection of reflections which are woven in the silver lining of the dividing atmospheres, and which represent the thoughts and deeds of mortals so correctly that not a jot, thought, or word is missing that has not made the mark of its meaning and intent. These collections can be made to pass like panoramas before new-born spirits, and there they have their own breath as an undeniable testimony for or against them. The works of a mortal are collected, even the evil as well as the good works, for just and tangible proofs for or against them, and these pictures and collections also serve to teach the innocent but weak-minded, and show them by these justly and correctly-carved collections their real worth and standing which they cannot realize nor believe.

This, friends, is a daily recurrence, no matter how it may seem to the investigator; whoever he may be he will find these things to be facts when he or she shall be called home. How much harm has been done by the wrong illustrations given of death? Oh, the many, many dwarfed intellects which are wholly due to these dread pictures, by which a fear of God, instead of love, has been developed, all of which is due to foul and adverse teachings in regard to future realities and immortal life. How often the sad exclamation has rung from the pulpits that earth is nothing but a vale of tears! But, pray, brother man, why is earth a vale of tears? If it is one scholars should know

why, and should also be prepared to answer. Yea, more, they *should* if they do not possess the ability to change such a lamentable condition, if it really existed. But they can do nothing but talk about it, and why? Simply because there is nothing in their assumptions.

View earth aright, and not through these ill-created webs and pictures! Aside from these, it is really a pleasant place; enough is provided for all who are sent forth upon earth for a journey, not only food and raiment, but labor activities are provided and pleasures also, and the reason that many are in want, woe, and suffering is strictly a condition created by man, and by man can be remedied, for it is caused by the abuse of talents, by the misuse and perverted application of the provisions made for all, by double-dealing and malicious practices, and an indulgence in animalities and impure appetites. All woes, all sufferings are due to these, and are all strictly world and man-made ills which, if mortals would but rectify, would leave earth, as it naturally is, without these pollutions, a pleasant place. Talents are given to all born on earth by which they may be enabled to lay the foundation upon which they may build their future habitations. But if these talents are abused instead of being well used and improved, the mortal and *not* the Creator is at fault.

Earth is not a vale of tears, we repeat; nay, it is very paradisaical when properly viewed, and when all duties are met and discharged as they should be. You have on earth rippling, murmuring streams, singing birds, fruits and flowers, ships, steamboats, and numerous other methods of conveyance to make it pleasant for you, and more and more is being brought to earth from the unveiled border land by which earth is made beautiful, prosperous, and pleasant.

You have *only* the animals needed for use and food, and as mortals advance and grow more truly civilized and morally pure, animals will grow less and purer so as to correspond with man's need and use. There is nothing at all on earth that is really a true cause for lamentation only the pervertedly exerted will-power of man, which is exerted right against themselves to deprive them from securing their own weal or welfare. This is lamentable, and is owing largely to the fact of an adverse view of death and the future states which await all in accordance with their deeds performed while on earth.

This course of the long-taught pictured ideas of Heaven and Hell has created many undue woes, hence mortals must know the reality concerning these states; therefore, the new Heaven and the new earth are presented as a fulfillment of the visions of John, the seer, which were given him in regard to this last time, the division and the close, and all the prophetic foreshadowed labors are now having

form and are finished. Heaven, O mortals, is inward happiness, and Hell is inward misery, but on earth these states can be concealed, therefore cannot be as well observed as in the future states, for there, in the future, no concealments are possible, as you are within, or as you are in true worth, so do your surroundings correspond; they reflect the happiness or misery, poverty or wealth, which strictly corresponds with the soul worth. All things around the denizens of the worlds beyond speak for themselves, and the emanations of the pure and true create much wealth, beautiful things, and pleasures; hence the pure and true are blessed, and the reverse is also true of the impure, and, therefore, the unhappy.

Those who arrive in the spirit world who have served under a mask, and who have misused the God-given attributes, around such spirits is a pressing darkness; and poverty, woe, and innumerable miseries reflect themselves in forms that correspond exactly to their inner states and feelings. Think of this, and ponder upon it, all who possess minds! You all know your own feelings of happiness or misery, and nearly always know the causes from whence they are compelled forth and supported, whether from pure or impure sources. Purely worldly and selfish pleasures beget woes and create miseries and poverty for you in spirit life. Gains and profits, in a worldly sense, will give you purple and fine linen with which to gratify the natural proclivities and appetites of the purely natural men and women; but ever remember the parable of Dives and Lazarus, for even so shall all Diveses find their future states, and those who through their deeds, that is such deeds as Dives' become, or are kept poor and pressed, they, like Lazarus, shall be blessed and happy.

Now, after having all these facts spread out before you, what do you or can you rationally expect to be your abiding place? In what garb can or will the angel of death come to you, and what may be your sensation when you are called to return from your journey? Reflect upon all this earnestly. Ponder upon these facts carefully. Reality is now set bare to mortal view, and the facts claim a recognition by mortal minds. It is not made known to mortals when, where, and how their journey shall end, and really it is of no importance to anyone, only prepare to be ready; then all will be well, and death will then be a pleasant visitor whenever and wherever he will meet you.

LECTURE LXXIV.

"SEARCH AND YE SHALL FIND."

These words are applicable, and will prove their strength, in whatever sense they are used. If you truly seek, and with a resolute will pursue each glimpse of that for which you seek, or for which you have inner unspoken desires, to have or obtain, you will find it. You can bring the object sought into your possession if your cravings are not extreme, and do not infringe upon the rights of mortals in the same degree in which you may be classed. This serves as a solution to the often seeming failure of these words: "Search and ye shall find." It is necessary to seek in the proper direction, or you defy yourselves. If you reverse your searches and seek for treasures in worldly measures, your labor will result in disappointment, although you may search until physical strength is exhausted, and die in a natural sense a disappointed mortal. Who is to blame but yourself if you did not inform yourself *where* and *how* to search, in order to satisfy your longings with good results?

When you search for gold, diamonds, pearls, or ore, you have all the natural field before you. But these treasures of nature are very differently deposited, and the search for them very unlike, so that first you must know what your truest longings are; next, where to go, and how to search to satisfy these longings. Turn the subject in other directions, and it will prove true if the searches are made with a sincere and resolute will in the right directions. Search for truth, but do not be uncertain as to what grade of truth you seek, and be sure to search in the right way if you wish to find that truth which will prove beneficial for time and eternity. There is one great mine common to the angelic and human families, where they can search and find new treasures; but the method of access to this mine must be known and well understood before searches can be made in it for good results. This mine is the mine of universal knowledge. It is not held in restraint by the will and power of God, but is for all who adapt themselves to receive or prepare themselves to search, that they may find and be satisfied. But is it considered how sacred this mine is, how it should be approached and entered in order to come *en rapport* with great minds, and be led to perceive the veins which supported these minds, so that the explorer may touch this vein, and thus be enabled to extract the riches of hidden wisdom, and sup nectar with the Gods?

How many of these searchers after truth, and other treasures of price to them, we discover in these modern times groping in the misty gloom without, lacking power to even knock at the entrance of the mine! Having no key to open the doors, which, through the mists, seem forever closed, they labor under misconceptions, and, failing to persevere, they wear their strength away without, and die disappointed.

Behold, O mortals, how wondrously you are fashioned. Deep in the recesses of each soul lay the desires of various grades which arise as desires. Many of these resemble coal in mines, which must be brought out and placed in the locomotive, which we will term *the will*, then a good engineer must form *steam* from other forces of the human soul to move the man to search and labor to satisfy these longings, and so make them objects and compel their growth and beauty. It is the same law for both physical and spiritual exertion *to truly improve self*, and it is self-evident that the will and reason must be kept pure and active in order to search wisely and successfully. If the searches after truth were pursued wisely, then the present great universal outflow would cause no undue commotion among mortals, and the necessity avoided of circumscribing the highest truths within limits, to which but a few can have access, owing to averse explorations, and to the many who arrive at the entrance of the mine unprepared to receive truths. They are left without to grapple with the mists; so it is necessary for those who have mind to use it, and behold the objects of all these modern transactions. The ministers should be the ones to receive the outflow of these spiritual riches, and if they would search in spirit and in truth, they *would* be the ones, but the majority of them are only worldly agents, knowing nothing of the power of God's spirit upon them, but have acquired classical knowledge and act as hirelings, hence they are kept outside of the mine in company with many less bright in intellect, and considered by them as deluded, yet they are traveling the same uncertain roads, and both parties will be disappointed, only these disappointments will differ for each of them.

You ask: "How can the way to that mine be found, and an entrance be gained?" We answer: God can be seen and comprehended in His own light, which is bountifully shed upon mortals, if they will place themselves so as to receive it. By the aid of this light the mine is easily found and entered, and knowledge gained because these heavenly rays are not uncertain, but lead each pursuer to that which will satisfy his yearnings, and prove a source of constantly increasing wealth. God's truths can be discerned by that

light which issues from Him, and can be understood and applied to practical uses. Each mortal must be active if they would enhance the riches of their spirit, and also successfully pursue their earthly journey. Many, if they would answer fearlessly, as Samuel of old, when they hear spirit voices, "Lord, here I am, as well as I can appear, willing to do Thy bidding," then they might do much to aid general progress and dispel earth's gloom; but they pay no heed to the still spirit voice manifested to their own spirit, nor do they pay heed to God's voice made audible through those who are chosen to dispense light and truth for the benefit of all. Thus the question is answered which we hear asked so often: "Why cannot I see spirits or hear them?" You fail to place yourself in a receptive condition, and so seek fruitlessly. Disappointment in finding the objects of desires and explorations occur from averse pursuits in searching. It holds good in all the degrees of mind and matter, and it is time that all things were considered rationally and so pursued. Perverse mind culture benumbs the spiritual senses so that they cannot act, and so the manifested spirit power is not felt by those who stand between God and the people, and who tightly close the world's doors against the King of kings so He cannot enter. This is done by the exercising of formalities instead of reality; then they pray: "Open widely the world's doors, so the King of kings can enter;" yet they hold them closed.

Since it must be remembered that He can enter only with His spiritual attributes and power, wherever mortals prepare to receive Him in that way, do they receive that for which they ask? Do they find that which they seek and which satisfies the hunger of the soul? No. Much of the popular worship of today is a voice of judgment raised by the ministers against themselves, for they pray long and loud that God's power might subdue all who are not true worshipers, and that His glory would be manifested upon earth, and His power upon the unbelieving. They do not know that their voices are against themselves; they think they are safe behind the fortresses erected from creeds and formulas, but their position is dangerous, and their prayers are collected against them, for they pray this that they might be subdued and brought to reason, that the fortresses guarded so well by mortal arms might be broken down, so that all would in spirit sincerely seek for truth, light, and heavenly wisdom, and find, receive, and be truly blest. But here is the result of averse culture from misconceptions, for the religious teachers in all established degrees claim that the sins of the world are the strong fortresses which must be leveled. But pray tell us what is sin to your view

and understanding? In reality it is mortal ignorance and averse culture in all known spiritual and natural laws, so far as mortals can obtain knowledge thereof, for only compliance with law is gospel pure and true, and leads the traveler onward in the narrow path of truth unto that endless day and spiritual perfection. How much time is wasted in averse searches for pure and undefiled truth! How much breath spent in discussing subjects which are not rightly understood, so that the right methods are not used to analyze them properly! Remember that those things of universal interest and importance, things that pertain to the generating and regenerating of mortals, cannot be accomplished with words when the words used are a reproach, and the deeds reactive forces against the wordy display. This is a demonstrated truth, and will be seen in time by all zealous and averse workers.

If you wish to be true laborers in the Lord's vineyard, true soldiers of the cross, then seek the new light by which past misconceptions may be rectified, and you will not fail if you seek with a true spirit in the right way. Be not offended because the weak things of earth are used to confound the wise, and because truth has ever an humble birth. Those who live in pomp and fashion are severely tried when they must seek where they would love to scorn in their worldly folly and blinded vision. All this is a provision of wisdom. All who rebel against God's ways and orders defy themselves in their pursuits, for they are brought where they lawfully belong, and must begin as children to seek for truth, and live accordingly when they receive it. All mortals have their guiding star, and if heed is paid to the guiding it will throw rays of light in the directions where objects sought can be found. According to the desire is the guidance, and when closely followed the object is obtained. This serves to obtain the commonest things in worldly degrees, also in the spiritual degrees to the highest, to obtain and receive the word, the truth, of God. It is folly to wage rebellion and spend breath one against another because all cannot agree as to the proper application of the word of God, given for men's training. The best that can be done by mortals under the present conditions by which they are encompassed is to heed the voice of the Lord as he calls to all: "Come, let us reason together." By reasoning upon errors grown from past misconceptions they can be removed and all receive a benefit. Also, in worldly pursuits learn the proper way to pursue your labors, and you will be successful instead of being doomed to brood over ill luck, which is the result of searching in the wrong direction for that which is desired.

The necessary means for needed conditional exertions prior to successful explorations are always provided, but are too often scorned. If something must be done before you can be permitted to search in the proper limits and extensions according to your desires, depend upon it that so long as you do not comply with preliminaries just so long are you kept in the twilight of uncertainty, and you cannot find the route to success, cannot obtain that for which you seek, at least not while on earth, for all rules must be learned and be complied with according to law and the order of progress.

In this modern time, when the knowledge from the upper mind realm is so plentifully dispensed among mortals, it has its fixed limits and extensions, and officers stationed at each point. No one will be a gainer of beneficial truths unless the rules are complied with, and the extended methods made use of.

There are unpleasant parts belonging to this Heaven-born religion to which some persons unwisely take exceptions. Others accept it too eagerly, and make perverted uses of the fragmentary knowledge scattered by the various powers and principalities who have a right to work upon earth, for men and men's works must be reviewed and judged. Those who are wise will recognize the truth of these various works. They are indeed necessary, although unpleasant. Mortals are under heavy subjection in worldly degrees. To enfranchise them with spiritual liberty, and the individual taken from one degree to another until the spiritual liberty can be truly declared, is a work of greater meaning than mortals can comprehend. They must realize these works, and can do so only through corresponding conditions, so they can know the truth of such transactions and receive the proper discipline and benefit from such courses. Then they can go where they desire, and explore in this mine, and bring to themselves many treasures which shall be theirs forever.

Think no service too humble, nor any work which needs doing below you. Do whatever is necessary, whatever you are called to do, with a purpose for good results, and be strictly true in all discharges of all duties, because all things are closely observed at times like this. The marches into conditional encumbrances are mostly done thoughtlessly, and physical works are needed to remove such encumbrances so that you can find that which you seek, and to obtain which you committed trespasses and over-stepped the lawful limits.

Ever be true to God, your Creator, true to humanity, true to your calling, though, it be an humble one, and you shall be blessed in Heaven, and all you yearned for and obtained not you shall find prepared for you in Father's House.

There is no treasure hid but what can be found;
Of poverty there is no need while wealth abounds
In nature everywhere, waiting its turn
To be sought for, set bare for the needy and care-worn.

There is no sigh in the human breast
Without reply. None are born but to be blessed,
Yet woe is common. Darkness does hide
The star, the omen, which is mortals' true guide.

There are no failures, no, none at all;
For all good warriors there is many a call,
To battle 'gainst instinct, 'gainst fiction, to show
The proper precincts, how far 't is right to go.

But each endeavor one nigher brings,
Then rest, rest never, for time has wings;
Search for the treasure to thee of price;
Receive thy measure of joys in paradise.

All treasures must be found; all people are in want
When they shirk duties or leap the bounds; sighs are
Implanted to correspond with what they are destined to be;
And all the ways of God are just, where men are let to see
Their duties to be true to one another, and to God their Creator.

LECTURE LXXV.

ANGELS WALK THE EARTH, AND THEIR WORK IS TO ESTABLISH
A PRACTICAL RELIGION AMONG THE PEOPLE.

Those angels who can gather or take on from the natural elements enough strength so as to remain in the mortal atmosphere and yet belong in the high degrees of development, and have their abodes among the pure and blessed, are called missionaries, for they are commissioned to descend to earth to reform the people. There is a great difference in the labors of angels who come to work on earth. They go in bands, and each band has a part of the various works to perform, which at the present time are being transacted under the sun. Therefore, what one band does cannot reform earthly customs, nor mold the minds of the *rising generations*; and as the various workers are in the field to prepare the world and the mental soil for the one great end or object, but which by one band only is brought to mortal view and comprehension, and for which purpose all labor, and also all the bands labor but for one band under one captain; yet

as workmen under other *commanders* they do not know this, and even work opposition in a seeming manner to the chief captain over all, yet he issues his orders well, because he understands the undeveloped conditions of *spirits* and *mortals*, and uses them as tools for any labor that is needed which they can be used for to perform by being placed under the impelling force of *law* and *conditions*, and being led on by a captain in whom they see a person who is in sympathy with them in their desires and belief, otherwise mental training and system-regenerating could not have been performed, nor was it ever done otherwise. Therefore, it behooves Spiritualists as well as others to search closely and find out these facts, and study more the degrees in which they are classed, and learn what type of spirits work with and upon them. This will be of far greater benefit than phenomenal explorations, for they are only the outward signs from the inner workings, and in common occurrences marked to attract or arouse those who are spiritually dead, who walk the earth strangers to themselves, breathing life, yet being lifeless in all that marks an individual as to beneficial and noble attainments, and in that which guarantees to the individual among the pure and blessed in the upper realms after the dissolution of the body.

True, practical religion is what the human race at this epoch of time stand greatly in need of. It is one of the parts which has not yet attained to form after the designed pattern of the gospel graces, and as formalities have grown to be so great it is a great work to erase them from the minds and practices of the people of the world. Yet it will be done, and the work is in many ways being pursued by thousands of heavenly workers who rejoice in being actively engaged in any work that will help in these labors which are a universal benefit.

We will now endeavor to give an outline of that which we wish to convey by the expression of practical religion. Worship, so called, shall be changed, and consist of works of charity and good deeds toward the weak and needy portions of the human family. The will of God shall be done on earth as it is in Heaven, and it excludes prayers for the needy without such other aid as the physical needs call for, and for which God has provided, that all might share in that which their physical demands require while they are journeying and learning their lessons in this basement department of the universe, which is called earth. It is not necessary to make a great display of learning, for it will not arrest a single pain caused by the trespassing of natural law, which bring suffering and troubles, so called, upon mortals. Yet it will be well to meet for the purpose of counseling how to work so as to do the best for all who need aid, and

to give them relief according to strength and means, and also to exchange ideas.

It is of great value to all to comment upon any and all ideas or questions that compose difficult problems, and analyze one sentence after another until the seeming mysterious warp is raveled out, and the lessons which men were to learn stand forth clear and comprehensive; and when they are learned let them be enforced for the use of the rising generations. Humanity must recognize her part in the plan as touching this subject, for it has not been well played, and it must, therefore, have a review, and also be brought into practice at the same time. Therefore, rectify this failing by doing all you can to promote general enlightenment and human weal, and by doing this you crown the immortal spirit of God, for each good deed is like a gem placed in the Creator's crown. Empty prayers and formal worship make no such marks, for there is no substance in them. They are only a sham, a hollow bubble which serve only to bring remorse and disappointment to those who indulge in them. Live, act in the present! Why do you aim to defer for eternity that which it is your duty to do in the present time? Strive to be active wherever you can be, and in whatever way you can. Do small services if lack of means prevent your doing larger ones. Little deeds of kindness count up in time and make great deeds, and merit great rewards, for as long as you are not a worker helping to fill God's plan, just so long you will be held in subjection by those who are strangers to the covenant, and you have no claim, no title, for an inheritance until you do that part of the work which was marked for you to do. Then, when this is done you can ascend and draw nigh to God, but not before. Work to regenerate man from the dross of the natural instincts, and also from the sufferings which come from that source. Break down the condition walls with a firm will power and strong resolutions, although they may seem like mountains, yet they are only vapors and can be broken down and removed by a resolute will. Do not remain imprisoned any longer by these conditional fortresses. Break down these walls, and lead forth other poor captives to freedom whenever you can reach them by word or deed.

A great change is marked on the canvas of nature which must take place. Earth is to be reaped from the effects of her labors, and is to be judged likewise. The angels are sounding the trumpet for this judgment, and at the same time revealing the mysteries of the universe. Then, when those revelations are ended, mortals will be impelled by a mighty force of the immutable law, which will act upon them, and compel them to recognize and receive these revelations as

truth as it has existed from the beginning. Then the ministers of the world will have no more work to do, for their work will be finished by others whom Heaven has appointed in their stead. Hell will be set forth as it exists in reality, and that term will have its proper definition given which will be infused intuitively and received by the people. Then the order of progress can become firmly established on earth, for it has already been launched into the mind sphere of the mortal race, and the invisible workers will continue their labors until it has become practical, for they have received their orders, and that which Heaven has decreed must be accepted on earth, although by such stubborn resistance the time will be delayed when a universal religion can be declared and recognized on earth, and likewise a universal God. It will then be seen that these decrees were from the beginning, that type and class difference must exist, and that the necessities of the most humble and low must and will then be respected as well as those of the more advanced in the progressional rounds of general attainments. When you convene together for worship, or, more properly speaking, to learn lessons for the soul's benefit, remember that it is no great mark of merit to have the explanations of any idea or question given in grand style and choice language, but that those marks are made by the angels for those who are teachers when you explain the lessons and each idea in simple language, so that those even of dull comprehension can be brought to see and understand, and so receive a benefit which they could not possibly derive otherwise. By so doing the weak intellects become strengthened, and the misconceptions and wrong ideas received will be rectified, and they will become bright gems which shall yet sparkle in the crown of their Creator, God, and they will cast a reflection of joy forever upon that teacher who so beautified the once darkened attributes of the divine spirit embodied in those persons taught, and who were led out of ignorance and up on to the summit of true selfhood where God's design is beheld by the wonder-stricken eye, and comprehended by the enlightened senses. Work for the honor of God by thus healing and making beautiful the weak and crippled ones of His earthly children. Then the angels will rejoice in your labors and aid you to the extent of their ability. If that which is taught does not seem clear to the hearers, it would be well to ask for explanations, but in proper order. No two are permitted to talk at the same time. Observe this rule throughout. Take one idea and comment on it, and all give their view upon it until the truth concerning it dawns upon you, as it was from the beginning. Then treasure up that truth, and part with it never.

LECTURE LXXVI.

A DIALOGUE. — QUESTIONS BY MORTALS. — ANSWERS GIVEN BY SPIRITS.

Question. Is Spiritualism a curse or a blessing to humanity, and for the earth?

Answer. The curse was on and in the earth, and upon the people who dwell on earth. Spiritualism came first as a detective to search out the dark recesses and concealed evils. Then it comes as an executioner, and compels the darkness and evils to come forth to view, and finally to judgment. Then it acts as a renovating power, and compels a change in all the forms and customs which have served their time and have grown corrupt, and can no longer be tolerated in the sight of God; and then it becomes a saving power, since knowledge is known to be power and light, the force and vigor of life and true growth. Spiritualism could not well be ignored in the services it renders to earth and the people. Light from the adjoining worlds, and also from Heaven, is brought to earth by the returning millions of spirits who are God's ministers or message-bearers to the children of earth, and it remains on earth with the people. Yes, they will bear this light with them when they leave earth to pursue their journey further in this endless march through the universe of God. By the works which Spiritualism is doing, the earth is being greatly purified and improved. The daily inventions are the results of the coming of the messengers of God, working on the sensitive intellectual mortals, and people are greatly benefited through these labors which many mortals think are very absurd and objectionable.

Question. Then you would have us understand, very decidedly, that it was a blessing?

Answer. Certainly so. There was never anything launched upon or in the mind or matter realms below that came from above but what was given for a blessing, and was ever and is now being enacted on earth in concord with the designs of the immutable laws. Therefore Spiritualism will do its work on earth, as all other dispensations have done theirs, and mortals have no power to prohibit its growth, for it has come, and the harvest from this seeding will be great.

Question. Very good, then. What is your idea of God? Can you give any explanation?

Answer. I would not offer any ideas upon that great central light whose luminous rays reach everywhere. Ideas are composed of

various mixtures which float in the atmosphere, and are received by mortals and spirits according to their power of reception intuitively. But I will speak from knowledge, and give you that which I know, and which is truth in regard to God. He is the great Supreme Spirit of and over all that is. He is self-created and self-existing. He dissolves constantly into all things, even as the rays of light go out from Him, and, therefore, He is in all things. And He also evolves from all things constantly the same, therefore all that is and has life has it in and from Him, and draws from that source the life-support, if properly abiding in Him. The universe is His throne or habitation, but He governs from the center of the universe, where the fountain of universal light, wisdom, and power is stationed. The earth and the heavens could pass away if it was so willed by this spirit of all power; but He, this Supreme Spirit, would remain, all-wise, all-powerful, and unchangeable. If all the powers in Heaven, on earth, and in the earth, and all life would unanimously cast their forces together, they would be as nothing against God. He remains, and all things else are preserved or destroyed by His breath. Yet He will manifest Himself so that mortals shall know their God, shall learn to understand Him, and shall learn His laws also, and all issues that proceed forth from Him.

Question. Very good. You would have us think that your knowledge about Omnipotence was complete?

Answer. No, no, but as correct as it can be given, so far as it goes.

Question. We would like your opinion about Jesus as God being manifested in the flesh, and in regard to the atonement, as recorded in the Scriptures?

Answer. Jesus was God incarnate in the flesh. He bore in His mortal frame more of the God-principles than any other being born on earth ever did. He was born by the will and power of God, and came into the world that by His life, example, and teachings He could make God to be understood as well as to be manifest. Thus He brought light and new life into the world. Having gone out from God, He drew His support from that great source; yes, from the Christ-Heavens from whence He proceeded forth and came to earth.

Question. Was He supported in all He said and did while He filled His life-mission on earth?

Answer. He is the head-type of perfected spirits, and is the central figure of the tangible, personal God-head. Therefore He has the power to judge the quick and the dead, and the power also to rule

in Heaven and on earth ; but His power is subjected to Him from whom it is derived, therefore God is all in all, and Jesus is the most exalted spirit next to God. He was born on earth in the middle age of this eternity in accord with an act of the covenant law, and by His death on the cross He set the seal upon the covenant in which was written the agreements of the creative compact and their works in regard to the rearing, developing, and transforming the mortal race into well-individualized, tangible spirits. All natural sins are the result of ignorance, and must have their outgrowth in compliance with the fixed statute laws. All sins committed against the Holy Ghost can never be forgiven or atoned for only by the one who committed them, hence the atonement of Jesus on the cross was for the Adamic sins, the transmitted or inherited sins, which were the instincts of the very chemical properties which were compounded to be in mortals the natural creating powers from which grows instinct, which causes a system of warfare and opposition to the infused attributes of Deity, and to true principles and reason. This mortals must learn, for it is time now that the mists should be absorbed by the strong light now brought to earth which shall light the earth with God's glory, and the people will be taught the way in which to walk from earth to Heaven. Yet Jesus became the lawful mediator between God and man, because He did all His works in accord with law and design, therefore He pleased God and was thus exalted to the position He now occupies. No man can, therefore, go to the Father only through Him as He declared when on earth, for He is the way. All who try to climb in by any other way are thieves and robbers. They can find no entrance to the worlds of bliss. Worldly excellence, intelligence, and worldly honors will give no man a pass to Heaven. He must learn, and also abide in law and gospel.

Question. Very good, we will ponder upon all this.

LECTURE LXXVII.

OUR BELIEF.

It is not based upon fanatic collections, which, by the cunning of Satan's angels, was cast upon and before us as so many people seem to think, and even wish it could be so shown up to be for their own satisfaction. We have a religion which no man hath given us, and

which no man taketh away. We stand upon the solid platform of law and gospel. Angels are our teachers and ministers. They bring to us truths and knowledge which mortals cannot acquire, which only spirit can impart to spirit. They aid us to grow strong in true principles, to live it, to practice the true and Everlasting Gospel as near as we can; and as we are enlightened and led upward by these, our teachers, step by step, we are being gradually divested of our system dress, of our selfishness, and our ignorance, and can bask in light and free in the heavenly sunlight. We see angels daily, and hear their voices, and many truths and revelations have been given us from angel *lips*. We will, therefore, stand by our flag and hold fast to what we know, and remain devoted to God, to His Christ, and His ministering angels. We know from experience in this school that opposite powers are at work also, and often bear false testimony before the world to try the people and probe them as by fire, but it cannot affect us, for it cannot change even the least fact of the many which have been demonstrated even physically in accord with visions shown and messages given from our angel teachers.

We have been blessed, for to us have been given revelations of the highest nature concerning man and his kinship to God, and his further destiny. To us this is given to produce in the proper time as a solvent to all unsettled questions which shall settle all religious differences. Let all the workers boast who are serving in the worldly degrees, but they have not been found worthy of great trusts. They do their work and are ignorant as to the facts about it, and how it is to affect those with whom their labors are connected. When, therefore, they are called forth they have nothing to produce but self-evidence, and their works are then and there marked from cause to effect with proper marks of services rendered. All are, however, well rewarded for services rendered, so far as they are true, and remained true; those who were counterfeits and cheats are darkened even as a light blown out, and must roam in the deserts and darkness as punishment for such wicked mockery and for reviling holy things, for even the works of the spirits of the worldly degrees dare not be mocked, because they are above mortals, much less those of the Infinite, or from higher spheres of spirit life, for truly God is just. Let us, therefore, ever strive to learn the ways and will of God, and with the aid of the angels walk peacefully therein.

LECTURE LXXVIII.—(POETRY.)

IT IS COMING.

This planet must be revolutionized; the time has come that was foretold
By prophets who have been inspired by spirit power in times of old,
And all that the lips of Christ have spoken in reference to the present
time

Will come, be felt; this force will shake from earth all corrupt minds.

This is, indeed, Christ's second coming; over error victory must be won!
Behold the signs, ye unbelieving, and see the advent gradually come!
Christ is, indeed, the world redeemer, but not for those who disobey;
Men and men's works are renovated, all foul inventions must decay.

Those who survive these shocks shall comprehend it, and build the next
and purer age;

All rebels 'gainst these works shall sore repent it;

Truth only, and no fictions, are of weight;

No declamations of the liberal-minded, no sober piety which serves a
mask,

Can gain in all these conflicts; all endeavors to suppress truth

Will prove a fruitless task.

No outside show, no hypocritic prayers are wanted when the deeds prove
malice, spite;

The cloaks torn off, all must appear just as they are in a just surveying
sight;

In vain is all display of worldly wisdom, all aims to overthrow eternal
truth;

Yet will the rebels fight till truth has won, and prophecies are filled in
marks on earth.

The harvest which the angels come to gather is great; they garner good
and bad for just rewards.

God shows respect to none; the saints and sinners are judged, awarded
for the deeds they 've done.

All Christian sects preach loud of Jesus, and hide behind His blood their
sin;

But deeds are judged, and they prove strong, that worldly gain is the
strongest aim.

They who have taught thus, and they who followed,

But learned not willingly their errors, have not improved self, but only
borrowed,

Are shells and bubbles on life's sea; they look at Christ as if indebted,

Must credit all their unjust claims, but they all merit rebel treatment,

And must atone for these ills with pain.

LECTURE LXXIX.

MORALITY AND CIVILIZATION.

If we were enabled to come tangibly in contact with those on earth who are entrusted with the governing of the moral culture and general education, then we would say: Come, let us reason and council together on these all-important subjects, but as it is we are limited in our common labors with mortals. We can speak only through mediums as yet, and use atmospheric compulsion upon mortals to further the work necessary to be done, so as to meet the demand of the age, and to be in harmony with the regulating of progress. Observation of all things under the sun gives us the knowledge how to act strictly to the point, yet the by-ways are often pursued and the time delayed because so many tangled conditional webs are in the way, which to unfold requires different ways and means.

We behold morality so badly shaded with a trained politeness and gallant deceit, which is a blight upon the fair unfoldment of the sons and daughters of this age, and the seeming refinement is a flimsy cover over the ill-principled selections; for where the true man and womanhood is lacking there is a void, and the person is either a skeleton or a beast, and in either case are unfit for duties among their fellowmen. Hence, they are only dead weights upon the true and pure, and are fossils hanging to the moral pillar, which darkly shades it, and makes a strangely tinged web of conditions, into which the angels shall tread and breathe to give a conditional counter current thereto, for from the mortal side the warp is furnished, and the woof from the spiritual, and thus is produced the fabric by and with which the lasting things are erected and created. Also, the earth draws therefrom support for mind.

Now, when the breath of mortals is thus perverted, and they are morally dwarfed, and are so grand and genteel, yet, in reality, are not even civilized, what do you suppose can be the commingling counter current with this of earth?

It comes from those bearing relation and resemblance to those conditions, and is therefore a law inevitable, and can only be changed and made better by growth.

This, therefore, is the reason that the spirit powers, without measure, were poured out over humanity upon all who were receptive and would pay heed to the admonitions of the angels, made in dreams and visions, by signs and by intuitions, according to the stand-

ing of all who could be approached by this dawning light, by which shall be seen the concealed standing of the described conditions, and they shall be set in order by the strength of the angels imparted by mortals.

Then can a brighter dawn settle over earth, and perverted morality and principles can be changed and become strong and healthy.

Yes, the inside of mortals shall be turned out during the process in which the angels are permitted, yea, ordered, to work for this, viz., for an agitation, for a thorough renovation by the way of giving light, knowledge, and strength to the people, and compelling them to perform their labors physically.

Underground works are set before the councils of mortals, and the subtle schemes which were long carried on shall meet with failure, with discovery, and with justice, and shall be punished and compelled into order.

Those who have grown fat on the hard labors of the industrious, upright, and honest workers shall be compelled to labor, and also to learn economy. Yes, they will be trained to become civilized, also moralized, for there are too many who assume rank and position, but in principle they are not even equal to the savage, and in morality not above the level of the brute. False modesty and fine clothes only serve them as masks to hide themselves in, therefore they can only be classed under the rule of the unrighteous dominion ruler throughout, for they cannot be classed under a righteous government.

But as we look over the records in the finite worlds here, where they have the right to govern earthly affairs in all but the religious regulations and infusions, what do we find? We find it recorded that the actions of those mortals are purer than the deeds they commit; hence it is shown that all authority is defied, all law trespassed against, no law is considered or obeyed, only that of natural instinct and bodily appetites. This places them on a level with the beasts, for there is not even reason called in to set in judgment against the strong natural appetites. And what can be said about the consciences of men? are they asleep or dead? Why is not the voice of the inner man heard through the proper channel in man? that is, his conscience; if heed was paid to that 'still, small voice,' then no man would take advantage of another, even if he had all possible chance to do so, but everyone would deal uprightly and justly, and observe truly the golden rule with all persons and in all their dealings.

Then the moral pillar could be cleansed from all the fossils that hang around it, and the sun of righteousness could shine thereon, and

all the impure shades which are thrown upon it by the heavy eclipses of impure moral dealing and living would be compelled to vanish, then the righteous rule could be assumed. To this state must we bring the conditions of general standing before we can rest from the labors now in commotion, for it is time that righteous rule should be enforced on earth, and the ruler shall have the platform cleared for Him, so that His feet can touch it.

There must be created a desire for heavenly truth in the people, and by this desire an opening must be made so that the light from above can enter into them, and drive out all darkness and impurity, so that it may find its kin in the elements to be cemented with, or be cast back into the reservoir of creations to be melted and molded over. There is a shaking of the elements, and the aerial and vaporous substances are thereby brought together and cemented, and this paves the gulfs of the heretofore existing voids, and in this way the present earth is raised one stratum higher in the progressive evolutionary march, and the people are, as a matter of necessity, raised likewise, and they find themselves unawares one summit higher in existence, which for a majority of them will be too much of a change, and the food provided for either the body or brain soothes them not, for they are not active enough; hence by this sluggishness the digestion of both stomach and brain becomes impaired, and then they seek for medical remedies.

These cannot be well compounded so as to suit these cases, because chemistry has not been sufficiently studied, and is not understood, so as to see that according to the aerial changes that that which has no direct relation therewith could not work any cure. Those persons who practice medicine should ever watch the tides of the changes in the elements, and learn the secret of taking force from those electric flashes which mark the changes, and which provoke forth diseases, for the power for their cure exists in the same elements which bring such effects; the causes are veiled behind the effects, and in them is hidden a cure. For this reason more attention or study should be given to the tidal changes, and to the human mechanism likewise, not of the dead but of the living. Study the living men and women, then can you learn more than was ever dreamed of, and even impurities can be cast out like the dark demons which lurk within mortals.

It is not the work of the religious and moral teachers alone to accomplish a renovation and a general reform on earth; no, in order to change earthly customs and to make all things better, all who are competent to work must aid, must do their part. Lawyers, doctors,

and merchants, and all business people must do their part, and the all-seeing eye watches carefully not only the deeds of all but also the thoughts and desires likewise.

Well do we know that those who have the most to do in the great world market say within themselves: "We have nothing to do with such work; we attend to our own duties, and must either make or lose in our trades; therefore, it takes all our energies to keep these works which are for our own interest agoing in order, and for the little out-of-the-way trips on our own little boats; we shall not suffer, though perchance we may get in another's way, and make a wreck of him or his business." All this is practical by standing characters who are good moral citizens to the common view; but this is not true principle, and it will be set bare in its true light. Oh, the hatred manifested in thoughts and wishes about money matters, to get and to have, and to make a display; verily, it is sad to see such dark lines in otherwise bright intellects, for it brings such a great discount upon them in their average reports here, so that they must be classed far below where they belong, and where they would be if it was not for those failings; and as you are marked and classed here, so will your possessions be here, and you will find them so when you reach this goal in your onward journey.

All mortals are workers, all must be workers, for the causes are so fixed that the effects will be compelled forth, if in no other way, in thoughts and words which make a warp of conditions, which is then filled out with a corresponding fabric or breath, and there it is only an airy, flimsy fabric, for this reason, that no beneficial works were performed, so as to give it form, or firmness and tangibility. Then, what is there for these drones, these dead weights upon others, to inherit or enjoy? It brings more happiness to do right than wrong, and the right is just as easily performed. Then, let all try to be true workers, aiming only to raise the human standard into brightness and moral purity, and to promote prosperity in a more general way, than merely for self alone, and to see to it that all the poor have what they need for common comfort, and for which they shall labor, and they must be trained also in all the orders of common advancement.

The necessity of training and educating all the people is one of the works which, by atmospheric compulsions, are forced forth, and this should not be, it should be performed without this, for no mortal can well be trained, truly and religiously, as long as they are impure in bodily habits, and are not learned in the laws of selfhood, which are the first of all to obey.

The masses of mortals worship an unknown God, for they do not try to understand His voice and laws, but rest easy in the sweet hope that all their sins are atoned for, and all their deformities will be cured by Jesus the great mediator between God and man, if they but call upon Him, and confess their faith and believe in Him. What a misapprehension this is of an all-important truth, and it has done much harm, for there would have been more self-exertion had it not been for this one wrongly conceived, and wrongly taught idea.

There is no sin committed by mortals, or not much at least, only that of trespassing against the laws, and this is mostly done in ignorance, yet it all meets with just punishment and cannot be atoned for. The way is clearly marked by Jesus, both by precepts and example, and if those who would be saved from punishment, which is a sure result of trespassing, do not walk in the footprints of the Master, do not live pure lives, and make their deeds to correspond to the given precepts, then truly it has no power over them to save, because they, knowing the will of the Lord, do it not, and, although they have the way shown by example, yet they do not walk therein, but the whole is a lip practice, of which the heart knows and feels nothing. Friends, there is a strange void in the mind realm of man about the certainties of the future, as to whether Hell was really a condition, pictured before the minds of mortals, simply for training or how it is. We will tell you the truth as it is, and as you will find it when you reach there, when you are called back from earth.

There are Hells for all cases found in the different spheres, but not burning lakes of fire and brimstone; that expression was used as a figure of speech.

There are ordeals to suit all the offenders against law, and they must pass through these, and be purged from their impurities, and cured of their deformities, and the fires of conscience and of the appetites will burn them, yet do not consume them, and nothing can give them any relief save a very strong desire to become pure, and to do only that which would be just and righteous. Then they can obtain relief by the magnetic rays sent to them by the angels of light, which serve as a healing balm, and thus are they slowly healed and cured of those in part, for not all are or can be cured and raised, so as to be entitled to an onward march in eternal progress, for a certain amount of purity is a stated requirement of law, and that which cannot be trained to reach that requirement must pass through the ordeals of the second death, for, although the plan calls for an ultimate redemption of all the God-created mortals, yet they are not and cannot all be completed in this eternity, now near its close.

Only the numbers stated in the book of life, as being the first fruits, can be completed, then this eternity will be separated or classed apart from another one, the announcement, or fiat, of which will be loud, and mightily declared; and then the sheep and the goats will be severed or separated, for nothing impure can enter the heavenly rest. Until that time all have a chance to rise, if aided, as stated, above their present conditions, and the place where the unhappy are. Here in the different spheres we have hospitals for those who are diseased in various ways, but mostly by immoral living, and the treatment for such ills is severe, and is Hell enough for those who need to be placed therein.

Then, we have retreats for the insane, for those whose minds are badly defiled by having, for a life time, indulging in wrong ideas, and in misadjusted religious training; although these persons thought that they did no wrong, and had worshiped in the way they were taught, yet they cannot enter into heavenly rest, for nothing imperfect or impure can enter there; hence the cure must be applied for a trial. Then, we have infirmaries, where those are taken who have been only bubbles on the sea of life, who did nothing for the world in labor, nor for themselves in acquiring knowledge,—useful knowledge of the ways and laws of God, by which His children are regenerated.

There are many of this class, they do not serve God, for they do not work according to His plan, and worship not according to the true gospel, neither do they fully serve the dominion ruler over earthly things and regulations; hence they are not accepted *anywhere*. The righteous judge says: "I know you not, from whence you are." The prince of the worldly rule declares them unfit for a place with him, therefore they are paupers, and are treated as such. What a sad beginning for many who think themselves bright and better than common people in many ways, but here is the reality set bare, and nothing is furnished with a cover; the deeds are there, if any good or bad were committed. Truly, the works of all do follow them. But for all these provisions were made by the good Father of the universe.

It is not best to depend upon doing, in a future state, that which should be done on earth, and which is marked in the law as the works for mortals to do, while they are sojourning on earth, in order to learn the different grades of matter, to learn the different disposition of the people, the different proclivities, and to learn to conquer them; also to search for and learn the many temptations which cause people to waver in their minds and onward steps, causing them to fall, and to become the captives to subjective ordeals.

All this requires serious study, and when seen and understood should be heeded, and thus troubles can be avoided. This is the ministry of angels to mortals, by which to declare to them the plan of salvation, God's truths as they are and have been from the beginning, which is the Everlasting Gospel, and is law and gospel united, brought together from all that has been taught since the foundation of this eternity, and as the people created needed teaching. This, in these modern times, is called Spiritualism, and it is hated by many because they have heard the shadows described which come before the reality, but which were only the twilight glimmers of the brightness which was to come, and which will come.

Set all isms aside; study truths only as they are presented, and as you, by sober study, can find them in all you see, read, and hear, for there is truth in everything, but smaller in some things, in others are greater quantities of this pure gold,—truth. But misunderstanding and misapplication make evil of things which might serve as good if rightly applied.

The people of this age cannot obtain forgiveness upon the plea of ignorance in not solving the laws of their being and living pure lives, both moral and religious, according to the demand of their composition, for there is an ability to study; the lessons are pictured by the winds in the air they breathe, infused in the mind by intuition, and no pains are spared to enlighten the children of earth, so that they may *see* and understand the ways in which God works with and upon the people, and the way in which they are regenerated.

To raise these fruits from the seeds the angels have sown on earth is the labor now of the heavenly ministers. Is it offensive to the Pharisees of the nineteenth century? Will they treat all the heavenly admonitions with contempt, and so teach those who are intrusted to their teachings? It is true that they do so mark themselves, and that the records of this generation, if gathered and brought in, would compare with those of the time when Jesus walked on earth and taught the people, and it is equally *true now as then* that those who think themselves safe in the gospel fold see no moral impurity or devotional short-coming in themselves, but can see this without in those who in their eyes are common sinners, therefore, those who are well need no healing, but the sick need treatment and will be healed, for they will listen, learn, and obey, and will cast all impurities from themselves, and thus become new creatures, who will aim to serve God in all they do and desire.

As long as religious training does not effect a change for the better for purity and godliness, there is or was something over-

stepped before the religious claims were offered and accepted, and that something is that the individual has not had the proper growth in the sums and weights in the substance of morals and principles; hence, these uneven proportions cause them to falter and backslide, to commit offenses which are the more severely punished because they were cloaked with religion, and practiced underground subtly. And then this is marked so on the charts of their conscience, and the angels read all that is daily marked there which bring sad smiles on their bright faces when the loud prayers are then offered for self, for others, and for common improvement. Be clean within, O man, and study self; then you will have no room to find fault with your neighbors; for although some are darker within than others, some are beset with more human weaknesses than others, and have less courage and strength to subdue and conquer them, therefore they should be aided, should have these failings placed before them in a light, so they could be seen; and this work of mercy should be performed not with scorn and contempt but with kindness, so as to make themselves workers according to the will of God, for the issues go forth from Him to all. The weak and the sinners are and shall be partakers of grace, as well as those who have already grown strong by its power. Yet it takes much time until all can be reached and folded in the great mantle of universal love.

Bright gleams the sunlight of celestial love
 Over earth's benighted, who are cold and bare;
 And angels beckon mortals to look above;
 The world forsaken shall have angel care.

Yes, truly, God sends forth as flames of fire
 Celestial beings who can tread earth's air,
 And they clasp hands with mortals where they can,
 And bring the lost and erring back to Father's house.

LECTURE LXXX.

THESE MODERN TIMES.

What a grand theme for meditation is in this subject before us when we behold the combined labors performed in these modern times!

The present is truly an important time! How vastly greater and grander are the natural and mental achievements in this last

quarter of the time divided off by the natural changes than were those which were done in the foregoing thousand years in the regulations, both natural and mental? We have one great offset or change every two thousand years, and the works of the time past are then squared off, and new methods are enforced for the achievement of the needed changes, so as to mark the proper progress in all the departments, both religious and moral, in commerce and art. The culture of the nations that now occupy the surface of earth is very unlike to that of two thousand years ago.

Mental abilities are capacious, yet there is too much natural intellectuality developed, and not enough of the purely spiritual to mark properly this grand era of the world. In the present day the will exercised by mortals is gigantic, and the natural proclivities are boisterously aiming to gain the predominance, even as it was in the time when Moses filled his mission among the Israelites, only the difference is that there is more trained morality now, and the exercises of the natural desires are not so bold, nor quite in the same degree, owing to the changes of time and growth.

But the similarity is still remaining, for the people are very idolatrous, though unlike the known heathen idolatry, but they have things of their own which they worship more than the heathens ever worshiped graven images.

In this modern review of the works of the past, and of the progress made, we must not be unmindful of what the status of the world was at each great change, and also of the people at that time.

Now, to go no further back than to the Mosaic era, for then the first natural division took place, in what standing were the nations of earth when Moses was called upon to fill his mission, having been born for that purpose by providential provisions? They were mostly all savages, so to speak, yet were developed to a great extent in worldly wisdom and art, and were very idolatrous, and those who worshiped the true God, and who had been reared and kept so that the power of God among them might be manifested on earth, even they were under Egyptian bondage, having been taken there for safety when famine raged in the land which the Lord of that degree had given to the old Israelitish fathers. And this interblending and mingling was well calculated, and it is proven that it was brought about by special acts of Providence, and that bondage was necessary, for otherwise there would have been no room for struggles, and the true God could not have been revealed to those nations and people, and the word given from God could not have been probed and established. The records relating to all this are familiar with all, and in

this modern age they are not prized very much, and yet I would say do not thrust them aside, for even now you should read them more carefully than ever before, and compare these modern outworkings very carefully with those of the past, and you will find them strikingly similar, only, as was said, owing to the changes wrought by time, the appearances of the works wrought are different. But the natural desires and true principles being the factors chiefly sought for by which to divide the sums which have unduly gathered in all the departments, we find that there is a great lack of true principles and a very great amount of natural desires in various directions, and the closer we come to the center which is prepared by the master-builders, we find that a change *must* mark itself when we get there. The works which have been but carelessly observed thus far by the masses will impress themselves forcibly upon the brows of mortals, because many things which have been subtly practiced, and are now being so practiced under cover by people, and to which counter works have been enforced and the issues have gone forth from above, that these works will be compelled forth in a way that they cannot be ignored, and that God's power will be felt, and His truths will triumph in the end of that which is marked to have a proper review and display among the people first.

Let us give you an idea of the designs of the works performed in this modern age which seem wicked, absurd, and unlawful, for all things must be learned aright and be properly treated, for to that end all these works are permitted to be brought forth in effects, so that there can be definite explanations given of all things, and a proper and lawful separation of the pure and impure forces whereby the people were and are now impelled to commit deeds.

Now, for instance, take the different branches of so-called magic. These works have been treated upon by different authors, who also were aided in such works by spirits, but nothing has been really explained, nor have any of these impure works been as yet removed out of the realm of mortal power wherein support and compulsion keep up a great commotion.

Now, the fact is that there are few mortals who are not found guilty in some of these degrees and practices, yet they do not know what they do, being under chaotic subjection, receiving support for the system from that power which is so subtle and undefined in the power of compelling forth deeds that they cannot know the wrongs they commit, being thus naturally nurtured, until they advance in progress and are taken out of those degrees and led up higher where they are differently supported and can breathe a different atmosphere,

or, we had better say, that a different assortment of mind force compels forth a different view of things and deeds.

The greater number of mankind know no harm in laboring in accordance with natural desires and to satisfy natural proclivities, and, as we have said before, that many things harmful to others, and also to themselves, they take no notice of nor do not know what they do, while a small portion of mankind understand faintly some parts of magic, and practice it for mere business purposes so as to gain some worldly dross, and often it is made use of for the purpose of revenge.

Now, these being facts which can be easily proven, for they abound upon the earth, yet there are spirits who denounce them through their mediums, and these mediums generally through whom it is denounced, instead of explaining it, are the ones who practice it in partnership with their *ungodly* controls, and their open talk serves as a mask behind which they practice their *ungodly works*; and because they are aware of the manner in which they have blinded the people, and have led them into troubles with their charms, they become openly bold against all who would bring about an explanation of these works, for these subtle, selfish workers will not lay down the arms they use in this subtle warfare which they create for others until they are made *perforce to do so*; then they are made to stand as sign-posts, and to be unmasked to the view of the whole world, so that travelers can see and profit by their fate, and avoid those side paths where the flowerets grow and streamlets invitingly murmur in those way-side paths, so as to draw the attention of the traveler and lead them into captivity. Now, the investigator will desire to know what we mean by black magic, as the practice of that art is the most harmful, and is connected with countless subtle performances, all of which, more or less, have ill effects upon physical regulations. Perhaps those who have indulged in such ungodly practices could tell the best how such works were performed by them, how they set their ill-devised plans afloat on the great world-tide, and in motion among those whom they aimed to supplant.

The more subtle and undefinable the ill results are which are thus wrought the blacker is the art, and the lower in degree are the wicked, undeveloped spirits co-operated with. Some investigator will say to us: "This is not a satisfactory explanation which you have given. Tell us that which, according to your view and knowledge, are magical performances, and how they are performed." We will say this: Anything that is enforced by a subtle will power for the purpose or in order to thwart others who are innocent in regard to

such low cunning has art about it, craftiness, and brings about mysteriously the results which, to the view of the people, are undefinable, because they cannot perceive them, therefore cannot trace the causes of such effects; hence the sentences when connected were, in olden times, termed witchcraft,—a bewitching, charming, craftiness, by which the innocent and unwary are injured in their pursuits. And it is also true that the mysterious parts of this are performed by low, cunning spirits, who delight in doing such works, and in assisting such ill-principled persons, yet some go even to the lowest degrees of these works and practice voodooism, incantations, and counter-perform that which they by their devised plans wish thus to bring into effect.

Those who are thus guilty are gallant and bold, and enter society and cross the thresholds armed with the weapons by which to carry into effect their subtle schemes. We call such devices poisons that such persons carry, for they are so good and pleasant, so that the unwary people would not suspect how craftily they were spreading their nets and casting out the inbreathed vapors received from their low-spirit assistants, and by whom they are then compelled to go forth and cast it off, as we have stated.

This is termed magical performances, and we say that those who have thus caused harm, and who were thus acted upon, and again acted it out upon others, can explain these works the best; but the degrees of these practices are so various, so sinful and wicked, and to think that those who are really innocent, to whom such craftiness is unknown, think such people are really pure and well meaning who strive by their pleasant conversation, and often by deeds, to deceive, so that the charmed subjects almost adore these devouring reptiles.

How many, many deaths caused by these mighty workers in all the walks of life, which are the effects of this subtle craftiness, which are countless in their various realizations, that daily occur! But, perhaps, the investigator does not desire to know of all this, because it might bring to his mind instances in which he had probably been an associate with such forces causing such ill effects. But, alas, all things must be revealed in accord with truth; hence, if we lift the shadows which do harm, you must bear the light, for these are the works of darkness and cannot be practiced in the light, and it is in this respect that this era is so much like the Mosaic era in the desires and practices of the people.

Then, we would advise the investigator further as to what he should beware of in his searches after hidden truth and supernal knowledge, which is to beware of those spirits who carry flattery and enchantment upon their tongues,—

For they tell you of the glories of the summer-land,
And wave over you mysteriously a magic wand,
Until in your failings their flatteries you see,
And learn that life is earnest as it is real.
Truth, truth alone we bring; we do not conceal
The facts that need revelation must be known;
Hence that which must be seen is shown.
Remember that the issues which are lawfully brought
Need not be sought, they come spontaneously.

All true revelations come thus, hence that which is thus given is lawful, that which is not thus given will in time explain the purpose for which it was permitted and given as lessons and admonitions for those on earth; and we would say right here that all who receive lawful issues by spirit force or inspiration, and declare the same before the world, need not fear, for they will be safe amid a world of opposition, and the victory of that which is thus given is sure, because it is of God, who employs subjects in the physical degrees to fight the battles by which error must be subdued, and truth enforced to a triumph.

One word more to the investigator. It is this: Search for the true Heaven-born principles amongst that which is given from the spirit world to the people, and do not grapple with the dross which chaos gives forth, as *he* in this age makes his rounds through the world in order to perform his wonders and excite the curiosity of the people, and cast his levies upon them. Who is wise and will improve the time well in garnering up the scattered truths, and to cast bold defiance against that which is harmful! Would that all mortals would examine themselves and learn as far as possible in accord with their development how they are aiding in progress, or whether they repel it by word and deed, and whether they would rather walk in the path of progress or idle their precious time away roving through the side paths. Yes, how are all the duties toward those around you discharged? If you find you are bound in subjection, endeavor to find out the cause of it, for it is within yourself, and you can only receive strength to escape from it as you learn to know yourselves, and strive to remedy that in which you gave room for offense, and which caused the type subjection. Look well to your principles whoever you are, whether Christians or Spiritualists, Jews or Greeks. We sift and probe principle, and find all persons, no matter where they are. If there be those among you who only sought the spirits for their aid in the physical degrees, and who have not endeavored to cast off their worldly pride and selfishness, but only aimed to gratify

the same so as to be the more noticed by the world, let them beware and look quickly to their own standing, for it is greatly endangered.

If there are those who have made the seams wide on their garments, and their robes long, their prayers loud and many, merely to gain support in office or business, let them look quickly to their own condition, for church walls are as nothing against spirit powers, and all worldly popular currents are easily turned by the superior forces acting thereon. These are facts, friends, which reveal and prove themselves in these modern times, and although mortals set themselves against such proofs and revelations it will avail them nothing, for they are considered as wee specks by the infinite powers. Then, what do you think, friends, will be the best course for you to pursue in this important era of the world?

Will you labor only for the attainment of a fine plumage which will attract worldly attention and gratify the natural desires only, or will you gather wisdom while you may, and endeavor to make it practical as far as it is possible in the mortal realm, that you may thereby dispel mental darkness and mortal woe, and thus gain eternal riches by making such good use of your precious time? These modern times! These words are so full of significant meaning, because all former misconceptions are now being rectified, and prophecies are being given in full in order to complete the revelations pertaining to man's *estate on earth*; hence, after these works are finished, no one can have any excuse, or say that they did not know the will of God rightly, for the spirit out-pouring is universal in this modern time.

All things from which mortals have suffered, and by which they were blessed and benefited, are being reviewed and explained; hence, those who close their hearts and minds against these works are already judged, for they do not prize this great offered salvation, and those who hear and yet obey the truths of God adversely, being overpowered by their natural desires, can have no excuse, but shall suffer punishment for their trespasses, inasmuch as the servant who knows his master's will is expected to comply with it, and the servant who is called upon, but who pays no heed to the voice calling, will be taken captive by the powers and principalities of the air. These are words of truth, and we would rather speak otherwise, but that which must be known must be stated; and yet the meditations upon the works of these modern times are grand, and so full of comfort to all the true children of God, for they have long sighed forth: "Come, Lord Jesus, come and judge the quick and dead;" but they do not know what they asked for, or if they had known in what way these

fore-shadowed works were to be performed, there would have been less praying by the lip-Christians and the pious materialists.

He (Jesus) has the spirits all at work, and the impure on earth and in the spheres who remain impure still are being judged, and will be awarded as their deeds merit on that day of the great decision, of which we have spoken so often.

Much has been said in this modern age about the exercise of charity and of suppressed malice, but does the heart know of that which the mouth speaks? No, certainly, no! for the acts and their results are all weighed, and they condemn the noisy display of mortal breath. It is *principle*, as we have said, from the beginning of these works that we war against where we find it corrupted, and it is *principle* which we sustain where we find it *pure* and *true*, and that alone is an accepted religion; that is, true principle practiced in behalf of God, Cæsar, and all humanity, for only by and through the practice of true principle can the thralldom of subjection be removed by which mortals are held low in grade beneath the level marked for true man and womanhood.

Another feature of these modern times which the people do not look upon aright is this, that those who were called upon to labor with the commissioned angels, and have been and are benefited, when their testimonies and declarations of the truth are rejected, they falter and faint, and think that this is a most trying and unpleasant part of their calling, but to our view it is the reverse, for it is in this that the beauty of such labors consists, providing you remain faithful and true.

The world, certainly, has arms in its realm to bring against you, for they are the majority, while you are the minority, and they can, if permitted to do so, rise with one accord against you; but let it be done if the rise of truth requires it, for otherwise it will not be tolerated, but remember ever that one true servant of the Lord God is mightier than many, many thousands of those who serve yet do not know whom or what they serve. Speak the truth always, but ever in gentle kindness, and do not depart from the golden rule.

You know whom you serve, and that the power that called you is true, and will reward all even for the faint works, if you are found worthy of the trust, and though there seems to be a constant delay in these works, yet there is a steady advancement made, and the car of progress rolls onward with rapid strides through the land, and many things take place because the obstacles must be removed so that progress can speed its way. There is nothing or no work of chance in anything; no matter what it may be it is seen by wisdom long

before the time, and is so governed as to bring good results; but there is time and metal required in order to work out successfully each plan which God has with man, and this is what so many object to whose development of being is all in the lips instead of the head and heart being developed, so as to discover by the opportunities offered the object and design of the works now being transacted.

Awake, O mortals! for laws eternal pay no heed to whims or earthly rules,

But, ever just, the works proceed till all is ended

that was marked to be finished before the new clause is announced by which will be changed the creative and transforming processes.

LECTURE LXXXI.

LAW AND GOSPEL.

Law and gospel have proceeded forth from the same source or fountain. The same mind that contemplated the laws in their various degrees also contemplated the gospel, which is law presented in a milder form; yet all law and gospel is nothing more or less than force and mind, by which action is compelled forth, and also order brought forth from discordant elements and properties, the ultimate of nature's products, which are effected by all the emanations from the divided and subdivided kingdoms, lower than the one set apart and marked for Him, and which is and must be wisely governed by this force, which, in countless ways, is caused to take form, suiting the demands by which to generate and regenerate mortals. The true gospel is a good and pleasant guide, and all the true followers of its precepts and examples will come in due time, being thus led on to the Rock of Ages, and they will behold the fact that it is the solid code of law, the universal mind, that wrought out these laws from the universe, in its crude but prospective condition, and gave words to this wisdom, and adopted the methods and created the means with which to work so as to make law to be felt, and its great utility to become practical.

But all these different means and methods which were necessary to be used in the training processes for mortals have created much division of mind, and countless misconceptions of the real truths, of which only the fragments were made manifest to each race and

nation, and to each separate generation. Equality in this distribution has ever been closely observed, yet these supplies have differed in quantity, as they are and have always been given according to the mental developments required. Mental developments are, and always have been, uneven on earth, and the reason of this is that the different races of the people are so intermingled, and those who as yet are not engrafted into the heavenly body are mingled with those that *are*; and if this was not so, those who have now traversed over the seven rounds or strata of nature would be quite an illuminated race, who would receive and comprehend the full revelation of all that has thus far been kept under seal, but which is now to be revealed because the legal marks have been reached.

But we have only a small number who are ready to receive, and who can understand, and apply these truths when they are received, when they are numbered and compared with the rest of mankind. But these works are being pressed onward and shall be finished, when, lo, the old will perish and the new will remain, and these teachings, which are the outflow of law and gospel, will be prized according to their worth, for they shall form or become the basic foundation upon which shall rest the works of our new eternity.

The new eternity shall be dated from the beginning of these works, and although day after day transformations are being wrought upon earth, and in the mind realm of mortals, which change the view of Heaven and earth; yet the people remain blind to the reality, and *unawares* to them, right in their very midst, this great change is being accomplished.

NOVEMBER 20, 1881.

LECTURE LXXXII.

A LESSON PRACTICABLE NOW AND APPLICABLE TO ALL.

It is autumn, and the busy world moves faster only to keep step with time as the days grow shorter. Everyone has a world of their own to be active in, and therefore preparations of their own to make, to meet the demands of the short, pleasant winter days, and the long balmy nights, which are given to mortals for their own recuperation for another summer's toil. But this is not all that it is necessary to look out for; fuel is required with which to keep warm, and clothing and food are necessary also, yet there are other duties, other demands, which make their claims upon mortals besides these, and who is there

that considers these facts aright, and labors to meet the demands which stand forth so prominently in autumn time, and which pertain to man's complex nature? The atmospheric change in autumn naturally brings different elements around about mortals, and they are calculated to work upon their mental and devotional faculties, for as the trees throw off their foliage, the grass is frosted and changes color, and the beauty of nature is, so to say, covered with a shade suiting the time and the recreative purposes. Man takes in fresh strength, or if he does not, he is not receptive in the proper way, is not naturally matured so as to be in time for these grand recreative processes which are for him, and certainly, then, he cannot prosper as it is expected he should do. He cannot cull the sweets grown from his toil through the summer, nor can he garner the harvest sown the season before, which is now ready to be reaped and garnered safely away in the mental storehouse, for only as it is thus stored away can it be stored up in Heaven; and for all the improvements made there marks are made upon the spirits of mortals, so also all abuses make their indelible marks, and the same are marked in Heaven, and just rewards are given for all good acts, by which self is improved or another person is improved, or the world made better in some way by the active display of the enlarged powers of him who feels the incoming strength which is levied upon all receptive mortals in this grand change of nature. Spring has always been held up as the season of seasons, and the beauties and benefits which accompany it have been greatly magnified, but for cycles of mortal decades spring has been turned off rather deficient, because autumn and winter performed not their parts in the realm of mind in the sphere of man. Autumn should be viewed or looked upon as the most lovely of seasons, and the people must be aroused and pointed to their duties in autumn and winter which they have so long neglected, and for which negligence they are now reaping woes where, if the proper course had been pursued, they would now be reaping joys and all things else in plenty. But court is in session now throughout the whole universe, and all the products from the mind realms which were ever given to man on earth, inspirationally or otherwise, are being criticised now and judged by man, while the fruits that have grown from such investments are now before the councils above, there to be decided upon, judged, and acquitted, for all shall be classed just where it belongs, and they themselves shall be brought to that place. The soil has yielded right along the products for man's physical needs. Nature has performed her part, but the mental yielding has been poor, very poor.

How much poisonous literature is in the world? It is cherished by the light-headed and sport-loving. It is sold for currency, and good works lie in the markets unsold and are not wanted. Their contents do not find their way to the people's brains as they should, and from this state of things woes have culminated which will come, but they will not be cherished as well as the stories, sports, and unhealthy pleasures have been. First, the use of money is perverted. It is given to the people for use, that with it they could make exchanges for all things needed to make the sojourners comfortable while they are on earth, but it was not calculated to be used in so many useless ways. Second, the chaff has absorbed the substance of the good or sound in the worldly exchanges, and the good itself is not nor has not been prized, so that now the reaction from the ruling mind realm cannot be very pleasant. The people shall want for good sound vegetables and fruits and other products, for even as they have produced mind works, so shall nature react upon them in her productions. It were better for all people to meet at once and consider and take council upon those things which will be of more importance than anyone shall wish them to be as time passes on. Now, if all the rubbish found in the cheap, unhealthy literature, and all pernicious works, were brought together from the whole land, and would be placed in a great heap and set on fire, and then all the people both old and young would unanimously agree to apply themselves to sincere study in behalf of their duties which are due to their Creator, also due to themselves, for the purpose of proper unfoldment and growth while on earth, it might cause a powerful and healthy change, for the smoke rising up would counterbalance the forming gases, which will infect the soil and the atmosphere, which cause the diseased productions as the just marks of judgment, but if the proper heed is not paid to these signs of the times, then the worst will come, viz., a famine, along with other great destructions of the people and their worldly possessions, which are their gods, their idols, for which they live and which they worship. It is the duty of all the people to ponder upon all these things now, and all this should be rendered practicable right now in autumn. The works of nature, and the transforming of her appearance, should be studied closely, so as to come to a great recognition and appreciation of nature's laws, and their just claims upon mortals. Surely the people of this age, so far in advance of the people of Sodom of old, should not be found as they were when they are inspected only eating, drinking, sporting, and living in lust and vanity. Only think of it. We are now living in the last cycle of time for this eternity, and the

people who occupy the earth now have such great advantages compared with those the people enjoyed thousands of years ago; and also the people now are standing face to face with all the multitudes who have ever lived upon earth, and who are anxiously awaiting the end, for a new beginning will be marked for the masses, and they are aware of it. Why cannot the keen perceptions which the people possess now be made to pierce the fleecy veil which is the only thing remaining to prevent mortals from beholding the invisible throngs who are walking the earth the same as mortals do? Verily, the gates are standing wide ajar, and therefore the people can be hurled over in haste when the decisions are past. Behold, the messengers are sent to bring the issue regarding this change to men. They erect guide-posts, and place inscriptions upon the finger-boards that are on them, and thence their admonitions go out by way of the many things which occur daily, and which are levies because the people will not study the lessons of nature, and will not pay heed to the signs of the times, but will make perverted application of the incoming forces from the elements in the changes of the season. Consider in autumn that your life work is ended, and that you are awaiting with pleasure the recreative changes by or through death. Look at autumn and winter thus, then judge yourselves whether you have been faithful at all times, and in all places, and in all things, and the use of time will reveal itself to you.

LECTURE LXXXIII.—(POETRY.)

THE MYSTERIES OF REGENERATION.

By the wisdom of the Highest mortal deeds are all decreed,
 And when heavenly help is nearest trouble's waters seem so deep;
 That it happens strange and mystic that the mortal falls and sinks,
 But is in the care and keeping of the All-Wise mortals think.
 Die you cannot, lost you are not, but you must needs change,
 And commitals are the factors used; it doth seem strange
 That the good which must develop hath its averse parts,
 Hath its shades, mists which envelope mortals; and the darts

Which are cast by flaming spirits, who such errands do,
 Cause the birth-pains for the sufferer, and a problem new
 In life's school is demonstrated, purer aims have birth;
 And they grow, the transformed evils make up angel worth.

Never think when troubles press you God is hid away.
 Nay, not so! He watches closely all you think and say,
 And your trials may be hard ones for a point to gain;
 Trust to God and Heaven's wisdom, for He holds the reins.

Ah, what is regeneration? It is a wondrous work,—
 Mortals change, 't is elevating, a course through the dark,
 Led through tunnels, tossed by tempests; even caused to do
 Something strangely bad while pressed thus, bad to mortal view.
 But in wisdom's ways views differ, angel workers hew
 Ever to the line, they sever flesh and spirit, create anew
 All which needs regenerating, and each transit made
 Is through suffering. Just tuition for a higher grade

Is collected by the keepers of the mystic gates.
 Mortals are averse to payments; but, alas! these rates
 Which, as legal issues settle, they are paid
 In whatever coin required. Justice is not stayed
 By the will and whims of mortals, and what is most dear
 Is collected for each payment; but in the arrear
 Are the causes which required just such coin for pay.
 Murmur not. God's ways are faultless. Watch and pray!

LECTURE LXXXIV.

"WE SEE, AND YET WE SEE NOT, THE CAUSE OF THAT WHICH
 WE REALIZE AS EFFECTS."

I am requested to take a retrospective view of my life trials from present things, and the condition of development, and with an illumined eye scan the different paths through which I have been led, especially the last fourteen years of my life. As I behold this, I cannot describe my sensations. It is living it all over again for one short moment.

I see, or think I see, where troubles could have been avoided, and how I might have saved sufferings of various natures, and yet I see there were rays of different colors fixed toward these paths. They are so fine that only the clairvoyant eye can see them.

They say these are issued forth from the existing condition of my lot, and caused all which has ever taken place, although for physical results mortals were always brought in to perform parts as they were actuated by such causes.

I see this, yet I do not see why there were such causes that required such effects. Surely I have learned the value of trouble that we are disciplined and schooled in by sufferings and privations. I would not go around anything I have ever passed through, and miss learning the lessons which I can now draw from it to benefit by for time and eternity. Yet the sad feeling lingers around me, and I wonder why all this was necessary. I should like to know more about the causes, for I see, yet I do not see, them in a way that will admit of explanation only for my own satisfaction, not for others.

I am told that such is the feeling of new-born spirits into spirit life. They discern all manner of pain; they see causes and effects clearly. Their thoughts and deeds are before them; they see them but cannot realize them, for, as they see the causes, they wonder why there were such causes, and why mortals could not just as well be differently worked upon so as to realize *none* but pleasant effects, and ever walk straight and upright, and not falter, nor commit any acts which will, like mocking demons, ever throw scorn against the windows of the soul to create timidity and the fear of boldly saying and doing what from other sides is forced upon the mind and nerves, and demands action for seeming good or evil.

How can it be known by short-sighted mortals, if they do not give them a trial, as to whether what is forced upon them is for good unless they can learn by the results? To learn requires constant activity, and not in one way or one method.

As new thoughts arise and form ideas, new labors must be sought, new fields of study explored for improvement. Then the sincere, earnest individual who aims to be a blessing in what they may do for others as well as for self soon beholds which is the way and what the required action. But the selfish and ill-conceited mortal never succeeds so well. They work under many delusions before they clearly see the facts as they must be seen and learned for the timely and lasting welfare, yet, in a worldly way, they always flourish a season, then they are humbled.

But this is drifting from my observations, simply because it is somewhat unpleasant to observe.

How I pity those who depart from our world, and are ignorant of the reality of the life to come! How real, yet how unreal, it is to many! The facts cannot be adjusted; it is too much for the weak spirit. This is where the pain is felt that admits of no telling, and cannot be removed until *one* progresses out of it, and that is a very slow process to many. They are stunned because reality is there.

How many, in this state of pain and perplexity, wish for annihi-

lation. Alas, it cannot be! No annihilation is possible. What once has life always has life.

We realize much in our practical earth life which is very mysterious to us. Truly I can cite some strange realizations as I thus review the past. Some eight years ago I was earnestly praying, asking special aid for one mortal. At that time I was nearly always clairvoyant and clairaudient. I had not finished my prayer (which truly came from the heart, if ever a prayer did) when my spirit guardian touched my shoulder lightly, and smilingly said: "You know not what you ask. It shall be granted; you shall be the angel of light over them, to learn how guardian angels work with mortals; but your prayer was not well, inasmuch as you will realize troubles which otherwise could have been avoided." This I have learned long since to be true, yet, for the sake of learning, I look at it as a blessing. For if we save *one* soul, and do it in a way which demands much self-denial, we have done as much, or more, than if we partly save many by feeding them with the bread of Heaven, which the angels bring, and the water which flows from the crystal fountain, and by us is dispensed to multitudes. Yet I have hope that, being faithful in the least, I shall be enabled to do more, and lead many from darkness to light, by letting them see through the telescopes how the angels hold, conduct, their teachings, so that they can look up to brighter heights, from which they can also perceive and learn to read their titles clear.

As I behold the many conquests I have had in the spiritual ranks, and see the causes which produced the effects, I feel still different,—I cannot give my feelings expression.

Before me is the blind aim of foes battling for what they could not gain. Also my own ignorant condition, for had it not been for *that* I could have seen points, but then in this lies the secret of development.

All imposed trials are made use of as developing factors in the management of our wise guardians. The more helpless and weak we are, as ignorant, erring mortals, the more we have the direct pity and sympathy of the All-Father. Although our foes, in a worldly sense, may be mighty, yet they fall unawares, for the *Father* issues special orders that all agents and servants should take heed not to injure any of the poor afflicted lambs out on earth's deserts. But that they do not always obey orders directly I will show by a comparison of David and his son Absalom. It serves because that was a conditionally transacted play, similar to some that we have passed through.

Now, when David's son gathered an army around him, and started out in war against his father, David knew why Absalom was thus actuated, and that for a fixed season he would be so blinded and worked upon. David sought to save him, and gave all his men charge concerning him, saying: "Deal gently with the young man, even with Absalom."

He loved him more at that time than at any other, because he saw why he erred, and that if he was cut off from earth in that conquest, he would fall a victim to the invisible operators, who would severely collect of him the penalties for such trespasses.

Absalom, too, loved his father, and did not wish to be a willing foe, but self-esteem, and a desire to be great, came giant-like before him, and he desired the throne. Knowing that he was not the rightful heir to it, he took advice of the adverse, and accordingly started out in battle, which was the fatal act and end of his young life.

The servants saw that the king's request for them to save Absalom was against the king, also against the people and the peace of the country, so they acted contrary.

Even so is it now in special transactions, and has been so, for all strife which has been has had its compelling force in jealousy.

Mortals are by it worked upon, and the surest result is self-destruction, although much strife, and losses, and sufferings are first realized.

How many of you who have been schooled in conditions, and who have been connected with battles which bear a similitude to the one related can say we *see*, *know*, and *understand* whence it came, whither it led, and for what purpose it *was* brought about.

We pause and view the feverish pulsations of the hearts, for truly the mixed rising of thought conveys no other meaning than that of the heading: "We see, and yet we see not, the causes of which we realize the effects." We can deal gently in this respect, for some of the causes lay concealed, and have proceeded from the inner life, and cannot be seen until there is a firm communion established between mortals and immortals, those who were affected by the same causes, and acted upon the physical beings who, for seasons of such conditions of affinity, are their special charges. As the spirit can perceive and be taught lessons of wisdom from the inner life, then this can be seen and comprehended, and not before.

Now, these realizations, caused by being taken through these conditional displays on earth, are similar to a spheric course, and are intended to serve for that, so that none of it will be necessary after the spirit leaves its mortal house.

We know this saying cannot be understood by those who have had no schooling in these departments and especial grades, for which reason it will seem to them like looking through a glass darkly, and seeing nothing but the reflections of themselves. Their own mind is reflected in an undeveloped condition; but this is not so when the senses are quickened by spirit touch, and by the faithful invisible operator.

These lights are mingled with the mortal atmosphere, and the real condition can be stamped on the retina of the spirit eyes, and can be seen and comprehended with as much accuracy as anything seen with the physical eyes, and discerned with the natural senses.

The only difficulty which arises in this is what is often well understood and known by the one thus schooled; they can find no language to express it. This is owing to the effects made on the physical system of such persons by the repulsive breath of the people with whom they may associate. They, not having learned the same, are unbelieving, and this outflow of unbelief from their systems unites and forms a sort of a fortress, which somewhat compels a stand-still of that system flow, which does not unite with theirs. All who have ever advocated truths and facts which are in advance of the times have found the barriers against success in this, because in advance of the general ability for perceiving and comprehending.

They were ever repelled by this common cause of the adverse breath thus woven in the conditions, and the deeper a mortal is led to see into the inner life, to learn of the causes which work out physical effects, the more difficult they find it to gain a hearing from the people, or to be understood and accepted by them.

All that comes from the inner life will permeate all flesh in due time, and will be clearly seen and comprehended in time to come. Therefore, those who sow the seeds of truth with tears, and have no other reward on earth but scorn and the ill will of the people, the same shall reap the harvest in Heaven with joy. Yes, they shall reap great reward for having faithfully done that which, according to their calling, has been their duty to do.

Unless men and women throw aside creeds and formulas, and enter upon a religious study with all the energy of their souls, as well as body, they will not reach that height from whence they can see Father's house open, and see angels descend and ascend on their various duties, nor can the paths of hidden wisdom be found otherwise than by unbiased study, and a willingness to go straight through with such studies and investigations. No matter how much tribulation is thrown in to cause one to falter, and faint by the wayside,

“Blessed are those who endure to the end, for their reward is great.” Remember that on flowery beds of ease no one can go upward and join the company of the saints and angels of purity and wisdom. None of all who are there came otherwise than by passing through many serious changes, and wading through the waters of tribulation.

Truly, one can be led in spirit, or mind rather, while they are yet mortals through Elysian fields, and learn many things known to the inhabitants of the different spheres, and be aided by them to heal the sick, and perform feats which demonstrate supernal assistance. But in this lies a most marvelous secret which should be known and understood by those who are thus worked upon and actuated. It is this: that those who thus lead mortals are ignorant of this combined knowledge, know nothing only what is taught and practiced in their sphere, and are therefore as narrow-minded as the mortals themselves; only in that degree of their sphere are they in advance of mortals.

You all know that a person who *is* really wise, even in a worldly sense, does not attempt to make a display of his wisdom, but one who *thinks* he is wise, but is not, tries to be eloquent and make a display with his knowledge. So it is with these classes of spirits, and our advocates on the mortal side prove this assertion.

But they will all have their day of humiliation when they fall from the heights reached by their own brains, then their glory will turn into ashes, and their voices will be silenced without another voice against them, because the flowers over which they in their ignorant folly walked have produced effects, and the lessons which they so loudly taught must be learned in their true meaning, and in a universal sense.

Then the giant is subdued, and finds himself grappling with facts that he had mocked at when shown them by others, and now aims to solve the lessons he had scorned when they were taught in an humble, common-sense manner.

Alas! no self-exalted mortal or spirit can find the path of ascension to a higher life until they come down from that selfish position, and humble and child-like are willing to be led and taught, at the same time exerting their full strength of mind and reason. Then they will learn the causes of which they realize the effects, not before.

Be of good cheer, all who follow the voice of the angel of peace; though in the world you have trouble, your staff of protection is strong. The world cannot overcome you, save in such things which are hindrances to true spirit growth and development. Herein you

should rejoice that you are trained, and taught, and purified from the system dross, which is repulsive to a healthy spirit growth.

It requires very much patience to lead mortals through conditional conflicts, and endeavor to learn them the causes thereof. But that such facts which sway mortals altogether *can be* taught and demonstrated is true. This is being done in order to advance in these studies.

A mortal thus trained should at all times sincerely view the spiritual sides, which appear in contrast to what physically may be an issue of trouble, or a complication of stubborn ills. The teachers cannot do it all no more than mortal teachers can do all, and complete intelligence in the brains of their pupils. The scholar must, from what is explained and shown of each new lesson, solve and analyze it himself. If it is not correctly solved, it is made known by a repetition of the same lesson, and other methods are shown with which to solve and understand the lesson.

In this way mortals are schooled, those who are prepared by guardian angels to teach the rest of mankind the facts which they should know, in order to rectify past misgivings in the produced fragments which have been given at various places and times, and in different ways, and which have formed a basis to build upon, from which have grown religious systems for the training of men's devotional faculties.

Now, in this great review of all, which *has been*, the object is not to make a great display of wisdom to attract people's attention, or to push matters of common interest and welfare, but the object *is*, to give correctly what before this has been incorrectly perceived and adjusted to thus change minds and ideas, that the truth can find an entrance.

It requires much time and perseverance for mortals who shall physically teach, and much patience by the ministering angels to whom it has fallen to impart such knowledge to mortals, which is of universal importance and benefit.

How long will it be until the subject can be changed, and *one*, at least, can say of a truth, I see, and can demonstrate some causes from which effects have been realized.

Henry Ward Beecher is quoted as having said in a recent sermon: "Those who come through the shock of revolutionary suffering, and gain a sense of their own folly, and of the wisdom of these words, 'save for yourselves treasures in Heaven,' they are not far from the kingdom of God."

This quotation implies what we would term as a condition and

system change, and explain it more clearly than a scholar could on earth, because we teach from the conditional platform that the paths of ascension from the heights of delusions belong to the *one* great, true, central path which, at last, must be found and ascended by all.

It is generally found only by first realizing a revolutionary shock which breaks the bulwarks of selfishness and self-conceit into fragments, and the reality of one's standing is then seen. You are truly near the kingdom of God when you once begin at the bottom of true progress and walk in that central path, for the side trips take up so much time and space that one in the loftiest state of mind can be as far away from the kingdom as the one involved with gross matter newly evolved from chaos. If we have not satisfactorily explained our subject, it is because we cannot give it clearer as yet, but this will serve to study upon, and by so doing all will become enabled to see from their own stand-points some of the causes at least which, for them, have produced unpleasant and marvelous results.

LECTURE LXXXV.

THE LAW OF RECOMPENSE.

Friends on earth, listen to the voice of the spirit as it is manifested through mortal organisms, because, knocking at the door of each individual soul, this voice is heard by many; but the world's doors are barred against it so that an entrance is impossible, while too many hear not even the knock of the divine messenger at the doors of the soul. Wherefore, this being so, the will of God is made manifest in divers ways to His creature, man, and the knowledge which, as a demand of time, must be revealed from the worlds above is thus sent through mortal organisms given by ministering spirits, commissioned to bear the tidings to earth. The words of spirits, which by compelling force are spoken by mortals so organized as to bridge the chasm of ethereal space, are sometimes, yes, frequently, denounced as not being a manifestation of sublime wisdom as they should be, purporting to come from angels of light, sent as declared, but instead are unintelligible, unworthy the notice of worldly scholars, wherefore they are not received by them, but are treated with contempt; and why? Can any of those who denounce the ministry of angels and the truths they dispense in accordance with the universal

law give a reason why they do so? And can they define the problems that are brought before them for the exertion of mind and for analysis? I say, nay, they cannot. The fact that they hear not the voice of the spirit appealing to their own spirits furnishes abundant proof that they are given to carnal things and materialism; that they view all things from the worldly view, measure all things with the worldly senses, because the spirit, not being active, the spiritual faculties are not developed to take cognizance of spiritual truths and sayings, hence no discernment of such truths is possible. Therefore all such are found as fighting against God, not knowing what they do. I would kindly advise you all, great and small, rich and poor, to pay heed to the signs of the times, to study your own natures, and discern the chaff from the wheat in your own mental store-house, to study the problems brought before you by the messengers from the upper worlds, and then to study closely the law of recompense and abide by those rules which your consciences tell you are just, and which are written in undying letters upon everything that you behold. Malice, envy, hatred of any degree, acted out, reap as just reward the very same back, for the measures you deal are also dealt out to you in concord with the just law of recompense. No one can disadvantage another without paying for the act, also for all the pains inflicted and delays, thus causing short-comings of said travelers in their assigned duties. This, then, wholly caps the theme, and sadly turns laughing into weeping, and wrongly-enjoyed pleasures into bitterest woe. On the other hand, honesty, purity of purpose, persevering toil against the tide, perverted by said impurities. How rejoicing the hour, the day of recompense! For correctly all things are weighed and measured by divine justice, and according to honesty of purpose, and ability for display of the duties in which a person is found according to design and calling, but is prohibited from such by worldly cunning which damns up the waters against them; I say, even what they might have accomplished, had they not been hindered, is closely reckoned up, and theirs is a just compensation for this, because the anxiety of heart and mind is even greater in disappointments than in prosperous pursuits. All this is collected from those who were the willing instruments in causing delay to gratify selfish impulses, envy, hatred, and malice. Consider, O ye, who are in the world's marts exercising the cunning of a selfish instinct, and scan, as it were, clouds and water, and weigh, as it were, the breezes on this open sea of life, that you by chance throw back on others, yourselves to become masters of the winds, to sail even swiftly at the risk of upsetting and causing other barks to sink in

the same journey. Consider that each bark carries with it, where it may be seen, invisible souls who make up the crew, trusted to the pilot. Now, although human life is not valued as it should be when a worldly race is run, you should think of the soul living in the mortal, and remember, too, that souls are precious in the sight of God, and though a man had large earthly possessions, and would give them all to redeem a soul, it would be of no avail,—nay, in the sense of offense thus given. These offenses must be atoned for by a round of severe suffering through transmigration. Those who are found pure in the sight of God and are gifted with superior powers, that they can work in concert with angels, can relieve souls or, better said, spirits in mortals by their power, and that thrown upon them by their assistants. This, when done, is but for testimony that the world should believe these things which, by the divine mind, are made manifest through these channels. What is this cry which constantly rises from earth from those from whom meat is withheld in the season of need? Is it not so that we must place *rings in the noses* of those who *ringed* themselves together to accumulate the passing currency, to thus deprive the toiling multitudes and compel them to labor for a mere pittance? Verily, I say to all who are practicing unjust stewardship over that which they have brought unto themselves by taking profits not due them, also those who have worldly goods given them to tax their motives, whether they will use it with the proper intent of relieving the suffering and promote the welfare of humanity. I repeat it, all who in Church and State, councils, and even down to family and individual duties, are not found true to their calling will be thrust aside. This cry of welfare shall not be so. Consider all the results of unjust enjoyments, and the penalties annexed that will be collected, every farthing of it, for impure motives to gain worldly things. The law of recompense fails not, but is sure and just in all its measures. What a span is earth life. There is no reality in it. It is but a journey through the wilderness to a better land. That land toward which you journey is real, and all transactions there are real. No concealments are possible. You cannot smuggle your dross in over its borders, for it is of no value there, and can find no entrance. Then, why load yourselves down with worldly accumulations which are of no other value than to satisfy hunger, thirst, and furnish clothing? All else should be to promote the general pursuit of all to render the voyage of life pleasant and convenient to all who travel toward their home, whence they came. Life on earth is a dream, and vanishes like a dream when the intent of this life is not fully carried out, and the soul does not gain

that benefit of design for which it was introduced into matter, and caused to begin its never-ending travels. These begin on earth and continue onward and upward through changing eternities, but never-ending time. On the contrary, what a firmness the individual gives to the spirit by learning properly the lessons which can only be learned on earth and in earth life. Never-ending joy is born out of brief earthly suffering, and to value undimmed happiness in Heaven would be utterly impossible without an adverse experience on the earth plane, apart from the priceless fact that the spirit can only thus have an actual and tangible form by first being born into the flesh. See, then, O mortals, the proper purposes of your living on earth. It is not to grasp the dross which you think so valuable, those purposes are greater, higher, of a deeper significance. Study them, and also the law of recompense, and you will find earth a pleasanter clime as you understand and perform your duties better.

LECTURE LXXXVI.

THE ADMONITIONS OF A SPIRIT.

What a turmoil is this that I behold as I look upon the elect of earth, yes, even upon those who are numbered among the first fruits of creation, who are of the number of the purified who shall crown with one accord their Creator, and shall give honor to His Christ! Why is this division of opinion, this dread and fear? Is it not because the selfish impulses hold the sway, and that the dominion rule of these impulses is not yet broken by those who should make haste to herald the tidings of true soul liberty, and to accept their King, and be active in opening the doors of the world wide for the King of Heaven to enter? Why are the messages given by those who minister for this purpose constantly perverted and misapplied? How long shall we bear with the fickleness of this people? Verily, there is no more time for delay. The cup of justice is full, and the measures of law will be poured out over all alike, so that the better faculties will become aroused and be active, that God and His truths shall be searched for in earnest sincerity, and not with selfish objects in view for the purpose of gaining favor with the world. This saying applies not so directly to those here whom we have chosen, but rather to the elect who are to be gathered from the four winds by angel ministry before the great day of the Lord God Almighty comes.

Alas, they will not be gathered under the protecting wings, even as the inhabitants of Jerusalem would not be taught and blessed in the first advent of this labor! Even as they met with destruction and ruin, so will all earth be encompassed with foes. One nation will destroy and devour the other; but God's few who are sealed will be exempt from the plagues, and will be shielded and cared for by a special providence. Gaze upward and behold that the harvest is ripe, and where are the laborers who are to gather the harvest on earth, and to shield those who shall bear physical testimony? Will they all turn aside from me, and close their eyes and harden their hearts, and not listen to my entreaties? Verily, it is not impossible to awaken children and servants out of stones,—yea, out of such mortals who were as stones so far as goodness was concerned, and who were indifferent to all duties. Boast not, therefore; do not build up bulwarks by which you intend to shield yourselves, for in whatever way you think to find the most comfort and the approval of the world for which and to which you are looking, instead of looking earnestly to God, and aiming to do His will. So, then, shame, fear, and trembling shall come upon you, for all these works shall be swept away in a moment, and nothing will be left but grievous pain and remorse. It is sad to me to see those who have been ministered to by spirits of light, sent forth for a special ministry, that they wish chiefly to consult spirits to aid them in the accomplishment of their own plans. They pervert the messages received, and will be thrown into the furnaces to become purified. Yea, even so.

YOUR PROTECTOR.

LECTURE LXXXVII.—(POETRY.)

“SCOFFERS AT GOD'S WORKS.”

The worldly ring has been forming for many ages;
Links have produced, and added to it, sinners and sages,
And 't is well formed and rounded almost to meet;
To rule, Almighty, then, with force, by deed.

The mockers and the scoffers they are wise,
And I may say none but that wear a disguise
Of splendid morals and religion wrought,
And with that have they worldly opinions bought.

But do not despair, ye who are now as lost,
 Seemingly encompassed by mortal's adverse power;
 God is supreme, His foes will pay all cost
 Of disappointments thus due. What a dower

Is yours for age, though timely ye are poor,
 Have much dismay, must many ills endure!
 God's works will stand, are placed in execution;
 If men submit not gently, then by revolution
 Those scoffers will all be chased into caves,
 Because so wise, yet are they Mammon's slaves.

LECTURE LXXXVIII.—(POETRY).

"AT THE CROSS-ROADS."

February 23, 1881.

I was wafted out in vision
 To a cross-road grand to view,
 Oh, thought I, what is here my mission,
 I have so much else to do ?

I was placed upon a summit,
 Could by mortals not be seen,
 Angels and mortals I saw from it,
 Felt a calmness so serene.

"Observe well," the angel said,
 "For thou shalt a lesson learn
 Of which mortals now have need,
 Must through mortal brain be borne."

As I looked I saw move onward
 People of all shades and grades,
 Some were sincere, some were froward,
 Some were bright, some were dark as Hades;

Some were laughing, some were talking,
 Some were weeping, slowly walking,
 Others studied all the way,
 Were healthy and looked gay;

Others rested, oh, so often,
 Made no headway in their march;
 Upon these fell frosts of winter,
 Summer's heat and words of reproach.

I cried out as they came closer :
 " Oh, how horrid some do look !"
 Some walked lame, and looked so simple,
 Some sought fame, and set examples
 All the way.

Masses, bright arrayed, within
 Bore the likenesses of sin ;
 In their unpretended garbs
 Upon them preyed many a shark.

Of this great, great mass thus moving
 Onward, yet they knew not where,
 All had objects of their own,
 Yet were moved by a force on,
 Which to them was hid, not known.

It was passing strange to see
 How mortals could so blinded be,
 As a large group came briskly by,
 Viewing nature, acting sly
 With each other.

These were sore within,—yes, rotten !
 But had worldly shams begotten ;
 These they held as gilded shields
 Up before themselves and smiled,
 Writhing smiles, through these their screens,
 When by others crossed or seen.

Some looked righteous in their garbs,
 Yet were marked sinners of the blackest arts.
 Everything I had e'er seen
 Served as symbols, served as screens.
 " What a sight this is to see !"

Said I. " Is humanity even so as represented ?"
 Said the angel : " Verily."

Then as they all met on that great, great square,
 It seemed to me that the whole world was there ;
 And, strange, the angels drew curtains, and closed
 The sides of the square.
 The masses were confused
 On seeing reality, yet did none dare
 To break through those curtains,
 For angels stood on guard,
 And wafted so mystically
 Forth the rewards due
 To each traveller, and bid to go
 Out of two gates which swung to and fro.

On one side the road led to fields Elysian,
 On the other out in nature's mines ;
 Many resisted, were murmuring, quizzing,
 When a voice called out commandingly :
 " Move on, or pay your fines ;
 All were registered. As you were found
 The decision is made. Move off from this ground.
 No sects shall be any longer,
 And only two classes of people,—
 The spiritual and the material."

Then all was done,— was closed to my view ;
 The lesson contained is for all I well know.

We should deal with all things that come in our way and obstruct our pursuits as rational beings. We should carefully and calmly remove obstacles, lest by harsh treatment we might cause injuries to the weaker subjects of Father's creation than we are ourselves, and in so doing incur penalties for such injuries. The obstruction may not have been willfully caused by the force or being using it, but may and is mostly some wisely-wielded method forced in a mortal way upon them that they may become disciplined through its effects, and have the better faculties brought forth so as to become useful.

Always try and be rational, slow to anger, slow to judge, and cautious in what may be said or done. It is the shortest and easiest road to Heaven, and also out of difficulties.

JUNE 12, 1881.

LECTURE LXXXIX.

"MODERN DEMANDS AND SUPPLIES."

Speaking of demands and supplies concerning the occupants of the mortal world, we would first consider mental and spiritual demands and supplies, as by these all physical things and works are shaped and compelled onward. We know that at the present time there is much division of opinion as to what really are demands, and what should accordingly be the supplies from the mind realms above to the pupils in the universal school, who compose the mind realms below in their degree of intelligence. But, be this as it may, the

just order always prevails, despite the division of opinion upon these points.

Supplies are issued in strict keeping with demands, so by the supplies given can be accurately determined the status of world's people. Many years have passed away since the prophecy was uttered: "That in the latter days the spirit of God should be poured out upon all flesh." That prophecy was made according to mathematical calculations as to the growth of mortal mentality, and what powers of the mind would predominate, hence according to demands the supplies are prepared, and always have been in proper order, so that there is nothing about present or other time realizations but what is lawfully brought to physical enactments and results, and there is nothing mysterious or miraculous about these realizations, because all is brought by legal force into the bounds of worldly degrees; hence, the effects upon earth are nothing more nor less than supplies according to mortal demands.

The knowledge of immortality which, in these days, is brought to mortals by ministering angels, as well as demonstrations thereof, is not beyond mortal comprehension any more than it is beyond mortal need. Why is it that there are in these days revelations from the spirit of God to the spirit of man? Why is it that the eternal curtains are rolled back, and the preceding worlds are divested of the mystery with which they were so long shrouded, and people of earth have their sense of sight quickened, so they can see and gain full view of the worlds beyond, and also how they go to and fro on earth, working with and upon mortals in all things, which at this time should be realized as supplies to demands, also many other works which pertain to the coming division of time, in the prolonged yet divided eternities?

Let him who hath wisdom study upon this saying and profit by it. Some unwise mortals talk about natural regulations and cycling changes, yet never survey the depths of what such talk implies. Many talk of ghosts in reference to returning spirits, and treat the labors of mercy with contempt. Stop! O mortals, for those ghosts are as tangible as you, and of more power, and you do not know how many of their errands are even to you, because you do not study self, and do not know your own demands, according to the purpose for which you are a living mortal upon earth; hence, by the supplies or experiences you shall learn yourselves, if not otherwise, then by compulsion, because it is a lawful issue.

How much evidence mortals give against themselves that they are spiritually dead, that they are strictly materialistic when they

speak of ministering angels and laboring spirits as being ghosts, for if they were spiritually devoted to God they would understand His orders, and have evidence of God's spirit to their own, in regard to all these things. A ghost is not an angel, nor a spirit, who has acquired a tangible, lasting form. A ghost is a *phantom*, composed of shades and ideality. It forms and vanishes *as force*, *as mind*, but whenever that mind, that force, has centered itself in an organized body, then it is no longer a phantom or a ghost. Hence, all who have ever lived upon earth, and those who now people the worlds beyond in their different degrees of purity and intelligence, are tangible beings, and not ghosts, and the worlds they inhabit, called spheres and heavens, are solid, more so than the mortal world. Because of much disbelief concerning these eternal truths, God has sent proofs to mortals of their future destinies, and to each one, individually, supplies are sent suiting their own peculiar demands, hence the various phases of mediumship.

The demonstrations of spirit power in and from all finite and infinite degrees prove the fact that mortal unbelief is greater than it ever was. Mortals must be powerfully touched by a power higher and stronger than the power of men, and never was the demand for immortal proofs and supernal knowledge so strong as in these modern times, wherefore this great spirit out-pouring as a supply to demands. Never before in this eternity's duration were men so intellectual yet perverted to godliness and true principle. Worldly intelligence has reached its height, and has unawares formed itself into a power against God, from this ensue the battles. These, to some extent, are being fought even now, but the battles which have been fore-shadowed in prophecy, thousands of years, in sequence with the anticipated mortal status as mathematically discerned, are yet to come.

The present time has long been spoken of in prophecy as a trying time for the dwellers of earth, in which time they would be tried as by fire, and realize woes; but, friends, there is no time of woe but which has also an opposite to realize, namely, glories and blessings.

So is it now, for while the spirits from the eternal regions return and speculate upon mortal minds and powers, and probe and try them, and inflict many grievous burdens, this because mortals are not true in principle, and not truly devoted to God. But God's powers also return and out-number the powers of adversity. They come to alleviate suffering and do works of mercy, also garner the harvests grown from the investments of law and gospel. Fragmentary revelations given in divers tongues at various times are in these

later days given to mortals in full, as a fulfillment of the promises and prophecies that all partial works shall be swept away, and even faith be swallowed in knowledge.

We repeat, all that was ever given in fragmentary prophecies is now given to mortals in full, even the universal mysteries, which before have been sealed to mortal view and understanding, are being revealed and taught day by day. Revelations are made to mortals and demonstrations are given from all the degrees through persons who, in these days, must do the physical part of works, of which the spirits by supreme commission perform the invisible part. These act upon mortals reared for the same, to bring desired effects before earth's people.

Who among you can tell how many finite degrees there are? You can learn these, for you are disciplined in all of them or you cannot advance out of them. We will not speak of the infinite degrees, as men are not ready to receive that intelligence. But the finite degrees all pertain to the physical nature of man and worldly affairs; hence, it is not beyond mortal understanding to know of things relating to them, and having rights even on earth.

Here is wisdom of the wise; John says in Revelations: "Let him that hath understanding count the number of the beast." "Beast" is representative of worldly power, of power over the matter grades. John says: "It is the number of a man;" this should read: "It is the number of degrees relating to man's estate upon earth; that number is six hundred three-score and six. No man can buy or sell if the materialistic army gains more ground but he who has the mark upon his forehead, and is one with them in belief and deed. How large the materialistic army is has not yet been considered by the praying, but not spiritual, mortals. Verily, ninety of every hundred in all the churches in the land are materialists in all but name and profession. The powers that be in these degrees strive to close the worldly ring to be a mighty power in the deciding conquests; this being so, how can any rational mortal wonder why the spirits of the departed return to arouse the spiritually dead who are dear to them, wonder why angel ministers return by commission to teach the Everlasting Gospel? Is it not true that the gospel is invested with worldly knowledge, and is brought in mortal degrees? Hence it is under the rule of the worldly ruler, and is no longer divine. But there are truly devoted mortals in all folds who yearn for truth, and for the true gospel, and that longing is supplied by teachings.

Reflective glimmers are thrown over all former revelations and

precepts, hence it is demanded that full revelations should be given, and that demand is being supplied. All supplies received have their urgent demands, and all that is realized in this way is legal.

Study the signs of the times. Let him who hath ears listen to the voice of the watchmen on Zion's Mountain, and pay heed, for it is true that the numbering of degrees is nearly ended. The line between the spiritual and materialistic armies is drawn, and all who are to appear in the field of open battle are being drilled, are receiving their uniforms, to appear in the appointed place at any summons. These battles will be fought with tongue and pen, not with the sword. There have been wordy attacks, and they are breaking out constantly from these opponents, but the battles spoken of in prophecy are yet to come, and the world will soon realize many things which we have said in our writings would come.

Arise, O mortals, one and all, and consider your own conditions, and ascertain where you belong; time is fleeting. We are at the brink of an eternal division. This drowsy halting between opinions is a blight, and consumes mental and physical strength. Oh, that ye were cold or warm, for all lukewarm devoted to neither side reap the bitterest realizations of all; hence, let all who have mind exercise it in earnest to ascertain their position, and under whose flag they are fighting. You can accurately learn by the supplies issued and received what are the mortal demands, also your individual demands, thus your status, moral and spiritual. By application of received truths you can remedy parts and portions of the supplies received, and effect a change of experiences if you but sincerely try. Seek for the causes which compel effects, but begin right at home. Too often the causes lie dormant in your own nature. That power within you is worked upon and exercised unawares to yourselves, and you study and ponder to solve given problems in experiences, but fail to seek the causes in the right directions, so you do not profit by the experiences or lessons. You aim to pierce with the mind's eye through the mists gathered around you, to seek and find causes foreign to yourselves, from which effects resulted, but you do not always find the causes. They are too often within you, or in your immediate or associated elements and atmospheres. Hence the effects were supplies according to individual demands, that thereby the latent powers are aroused and called forth, some for action, others for treatment.

All goodly innate powers are powers of the soul, of the spirit, and much labor is constantly expended by angels to bring out these powers for useful activity.

All so-called ungoodly latent powers consist of chaotic mixtures, and are undeveloped mind force, and are in that state indefinable, and cannot in that state be legally treated. Yet from such powers emanations constantly come forth; these gather and form a subtle force which provokes many unpleasant effects, when by levies it is brought from the dark recesses of mortal brains for treatment. In these recesses of the mortal brain this chaotic force has its lodging place. What then is it? It is evil which in time will be developed, transformed into good, but such dense secretive mind force is so marvellous, so strange, a mixture. It casts forth glimmers, deceptive, enticing glimmers, even to its owner, and so blinds them to duty; then again it throws out dense mists; vapors escape or emanate; with these vapors *desires* also escape from such mortals. These emanations are very subtle and strong, and effect harm wherever they are directed by that individual will. Yet the parties who really act thus, and possess the most of this dense indefinable mind force, they are so innocent, so imposed upon, if the results are traced to their proper causes. Such persons aided by this force always to outward appearances are doing all in their power for good, yet within are none but selfish aims. These are seen and known by angels, and so levies are cast which disturb and agitate the mind, and trouble these secretive cells, because it is a strong demand that these forces be brought out and placed under treatment, and thus into order. But in the meantime, until the works of treatment are accomplished, many things become physical realizations which are as subtle and indefinable as these forces from which they result. The causes which are laid and hang in finite and infinite laws, and provoke effects for men's special training, are not like these, and are more readily discerned, and the effects are not grievous but wholesome. But this bringing out of these subtle forces is necessary, even if effects result which for a time are unpleasant, for thus only can these evils be removed.

Men's minds must be disturbed and ventilated, and these processes are very trying to mortals, wherefore it is said in regard to these very times: "Blessed is he who remains faithful unto the end, for to him is given the white stone." The key to this knowledge which has so long been a mystery, and is even now only revealed to those who endure faithful unto the end, namely, unto the end of their own trials, which are necessary to remove the dross from their nature, and illuminate them with heavenly truths and wisdom. But this essential march is very trying and severe until you have mounted the summit above the worldly degrees, and above the indifferent

spheres. If you are taken through these degrees while you are yet travelers on earth, your realizations are and must be conditional, yet in a measure real, to make proper marks. You will all find these facts true and inevitable, for you must pass through cloudy places and conditions, which represent such degrees as you may be taken through. Then again you are led through deserts, and have a view of fiery clouds overhead. Often a dark cloud suddenly arises, and from it come peals of thunder, emblematical of invisible degrees and spheres, while physically this is realized in misfortunes, privation of what is really needed for bodily demands, also manifestations of mortal wrath or ill will in regard to your march or spiritual devotion.

This adverse mortal will causes the darkness round about, often forms the conditional thunder clouds from which are sent the thunders of physical realizations. Lightning also often flashes through this darkness, sometimes as signals of hope and cheer, other times as a prophecy of some harsh experience, effected by ill-disposed mortals. But, trace closely and you will find that it is a proper taxation, and you are by these means raised above all these indifferent conditions and spheres, for they are all forcible, rather compulsory, acts, for you must be tried and probed in order to become purified.

All who remain faithful will mount that summit when all is calm, where the gentle breezes refresh spirit and body, and angels of light whisper words of cheer, and become guardians of law and protectors to all who are worthy. Then these travelers bound for Zion or the spheres of the blessed are led into the inner life where all wisdom abides, and is freely given to them as much as they are able to receive. They are also strengthened so that they can partake of more and more heavenly wisdom until they can behold with clear sight these subtle workings, and the obstacles constantly cast in the way of those struggling to emerge from that darkness, and to arise out of such conditions and master them by acquired knowledge. All such mortals live in Heaven, while they yet walk the earth as mortals, because their hearts are where they are numbered, and in reality belong. All beings or mortals live where the cravings of their hearts are centered, no matter where they temporarily stay.

All these sayings are problems brought before mortals that they study thereon, and each solve and analyze according to their own powers of mind. Causes and effects from subtle, indefinable forces are in various ways shown to public inspection and private study. Nothing will stand, nothing can stand, the trials of time but true Heaven-born principle, and in that may be the hope and strength of all who are Christians by principle. Names are of no avail. It

matters not whether you are heathens, Christians, or Spiritualists by name, only those are accepted who are true Christians in principle, for God knows his own.

All which is impure in mortals will be brought out by directing opposite, turbulent, mortal forces to arouse and bring forth what is within for ventilation and inspection. Emanations and forces which are against each other constantly go out from all mortals. Every one desires that which is adverse to the desire of another. Hence, supernal force is coupled with this mortal force which presently fills mortal atmospheres. This returns to mortals as supplies to their urgent demands, that they may profit by the experiences thus effected, and become purer and wiser. Then they will become Christians in principle instead of profession.

The mortal mind realm is at present powerfully revolutionized, and all minds are disturbed and affected. Because it is a universal mind revolution, it is not safe in the churches or out of them, unless true principle is observed and closely adhered to in all which is done. The worldly prince is making his settlements at present, for it is the right of his degree that he bring his account of labors done, and of the subjects under his control and in his dominions. His servants found in the churches number millions, also in high and low places. When this is done he will be no more, because the earthly governments will be wielded by the righteous King. Woe be to the inhabitants of earth until these works are ended, for all who do not live according to true principle, and have not kept the testimony of Jesus, will become, if not already, the captives of their Mammon god.

In treating upon demands and supplies, we would say that the masses certainly need tests of immortal life, because they are not at all spiritually awakened.

All these different phases of demonstrated spirit power serve the purpose of review. At the same time those spirit materializations which eventually end in an exposé are in the beginning genuine in their degrees, and serve to review the old oracle performances. But whenever the marked crisis arrives, when the facts are brought before mortal courts, then the methods are discovered which are used after all to aid the invisible operators who really have appeared before such times, and can again after such an event, and who order all these things knowing what their works are.

It is embarrassing to the subjects used, but it is in worldly degrees mortals are taken before the invisible courts, daily and

•

hourly, for their practical deceptions in various ways, by which they move business currents.

Therefore, we do not denounce all these labors, knowing that they have their legal season for review and display, and will not be tolerated when the time for them has been expired. But the useful and promised gifts remain, such as healing the sick, speaking with tongues, receiving and diffusing truths and wisdom as it flows down to these receptive brains from the ultimate fountain.

Further, we would say to all who have been aroused from their idleness and dreams by spirit manifestations, through phenomenal signs, tokens and tests, do not stop with them nor be led thereby. It is only to arouse, and of no further use unless it leads to a sincere investigation to learn the wisdom, the truths, which in these days are given to mortals.

This is what we wish all to do, to enter into these studies, into the inner life, that they may make each promise and blessing their own. Although many side ways have opened to satisfy modern demands, yet there is but one road to Heaven.

LECTURE XC.

"GEMS FOR THOUGHT AND ALSO FOR AGITATION."

The hours of twilight at morning and evening are the most appropriate for silent worship, and spiritual research for self-improvement.

There is a substance in the atmosphere at twilight which is absorbed in the shades of day and of night. This substance is easily subsided by spirits so that they can come closer and find an opening to the intuitive parts of the brain and act thereon more powerfully than through the day or night, unless there is an hour set apart for intercommunion. Then guardians who give advice subside all the interferences which mortals bring about them, owing to the gross elements with which, of necessity, they come in contact. This is too often the cause by which spirits are repelled and prohibited from making manifestations through their medium as desired by the investigators or by the spirits at work.

All persons who are not mediums can feel the holy presence of the Comforter if they come meekly and in a receptive condition when

they seek God in prayer. God once said of old, by inspiration: "Seek Me early, and ye shall find Me." Thus God could make His power felt and His presence known by this, that the seeker should come in accord with the dictates of the inner voice,—the spirit.

All the sayings of old can be understood clearly and perfectly when studied spiritually, and viewed in the light at present shed upon the people of earth. Too many people of today cling to the sayings of old in a way which was not meant in the time when the word was spoken, nor was it to go further than just to that people, and serve the purpose of that time. But when the true meaning is once seen, then a benefit can be drawn now as well as then from all the words which ever proceeded forth as heavenly issues, and were given to mortals as well as they could be given. No matter in or from what ordinance those issues are, worldly or heavenly, if they are sent forth the people need them, and must receive them as a result of their need. Therefore the classical difference of heavenly issues must be placed before mortals, and impressed upon them, as no mortal can be a true worshiper of God as long as they do not understand the word, the issue, in its proper classical order as they have been and are now given.

The discernment of this is a growth of the powers of the mind, and must be cultivated with care,—must be attained by patience and by passing through trials. The knowledge needed for such discerning must be gained by experience, for no teacher can impart it by lessons; though they were clearly demonstrated it would not have the desired effect to arouse the latent innate powers and quicken the perceptions so as to see that these important truths and these educating methods are given as issues to the people of today that they might learn aright what is now given, or was ever given, prophetically or otherwise, as heavenly issue.

The Bible must be understood in the classical degrees which are stamped on its contents. It is not all alike, the word of God, as so many assert. No! Much that the Bible contains is historical narrative, proverbial gems, and personal experience mingled with inspirational fragments. This must be seen in its proper degrees before man or woman can be a true worshiper of God.

Ideality. How is this great lasting wealth acquired? Can anyone have lofty ideas which over-reach all lower clamors of earth's mixed conditions by adhering to a formula of worship and study without the addition of general research, and a large exchanging and collection of ideas from various authors, who have all labored to the best of their ability to mount one summit after another toward that

mind realm where ideality sparkles so brilliantly, and crowns the perfect man? All scholars contribute to this essential march of human civilization, and the greatest of all improvements, providing they dare to speak, think, and act. It is also required in all study and research to become truly and deeply interested, as only then the depth of the soul can be poured out, and thus unknowingly sent out as fuel for others, and in return other mind forces are given, other substances imparted which nourish the mind forces, and greater, purer ideas are born in the head and soul. Slowly but surely ideality is attained by hard labor, by economy, by treasuring closely also all the received ideas, by giving them in exchange, and so continue this grand work which makes self rich and great, and enriches the world and her people. Therefore is God made manifest on earth as the true light is shed abroad to absorb the molding and withering misconceptions.

Sharp ideas sent forth from a sober and pure-minded student serve as breezes, and some even as mighty winds, by which to agitate the stagnant pools, and then is seen all of their out-of-place silence covered with a green, unhealthy scum, which represents jealousy. The long-standing waters of these pools are bitter, and very unhealthy for mind and body. New ideas are needed to stir them up; more come then to urge that they are covered up, and it renders the air healthier, and the march onward less obstructed. According to demand, more light is sent through those who are studious workers to raise ideality to a high standard, and, above all, to attain to it themselves. These are the world-lights, because through them light and new life come into the world. It is not required that such persons make a great or eloquent worldly appearance, for the true student has no time to waste; they give the shell such care as is needed to protect the kernel, but nothing extra for attraction as do the material and hollow-minded. We mean by this, when only worldly knowledge is gained and made use of for material benefits, without pure ideality or individualization, that such persons with all their eloquence and worldly positions are hollow-minded, mere bubbles, to say the least, lumps of clay into which attributes and possibilities were instilled, but which lay dark and dead within this show-case of material composition. They do not benefit the world, do not develop or attain any of the wealth which remains after death. They do not attain to pure ideality, and are their own worst enemies, for the sad realizations they must experience are just but hard to bear.

A proper way is marked for all things that are done; be it work or study, or dispensing of knowledge, desired results can be gained only in that and no other way, or else we realize constant failure

caused by working under mistakes, or from taking an adverse course; this, perhaps, from oversight caused by conditional blurs in otherwise sincere students or workers. These can only be subsided by some violent conditional stir. Then the right conditions come, and reveal the proper way to the careworn wanderer. This way, then, must be pursued in order to obtain the desires of the head and heart. To first satisfy the yearnings of the natural condition, the lessons well pondered and applied will strengthen and improve the spiritual faculties, and enhance ideality.

A VISION DESCRIBED.

As I sat silent on the third of November,
I saw a vision which I'll describe
As well as I can remember.

A river came murmuring along before me,
It was deep and broad, this I could see;
It was almost full of water, crystal clear,
The tones it rippled were sweet to the ear.

It grew fuller and fuller as I looked on,
Till brimming over; then an angel came.
He took a staff to stir or agitate,
And, lo! the river boiled and foamed;
Waves tossed and were off set,
They rolled over hill and dale,
Caused mirth and caused travail.

I wondered at this sight,
And said: "Pray tell me right
What all this means."
The angel said to me:
"This is life's busy sea;

In it all atoms are contained,
Those waves set off go out, maintain
Thoughts, actions, help to make the world,
Give people strength, also absorb
Waste matter, which must be sent back
To recuperate its present lack
Of proper action in this river.
Observe! world's busy motions you shall see."

As I looked barks and boats came floating along,
The tide was turbulent and strong,
And many were too weak to row,
Were therefore tossed to and fro;

The sturdy hands and sober heads
Kept with the tide, and oft cast nets;
They caught and drew up many a load,
Yet kept their barks straight, and knew their road
While many, oh, so many drifted along,
Barks full of water. "What is wrong?
I cried. "Can no one help them row?
They have no strength, down they must go."

The answer came: "Well, though they sink,
They are in this great stream not lost;
'T is better than to drift at length,
And be by breezes shook and tossed.
Down in those depths they shall remain
Till their own strength shall bear them up."

At this I was amazed, and said:
"Pray tell me what they do below?
If there preserved they are alive,
And must they there with chaos strive
Until they a mastery gain and rise?"

Yes, in a measure you have guessed,
For life is active everywhere;
Inactive natures there are pressed,
Until they seek, and try, and dare
To do what duties ever are met,
Resolved to labor and to learn;
Then opens a way, and life is shed
By which to climb the ragged way
Through all the grade and matter fields.
They sow them well, and richly yields
Their labor; spoils are treasured up,
Then turns to bliss their bitter cup.

With this the river fled from sight.
Before me in a brilliant light
Were placed these words:
"Learn wisdom and wisdom's ways."

Again I am left to wonder over the lessons received, and the way in which they are given, and the appreciation we should have so as to derive the intended benefits when these thoughts come flowing through my brain. It is a consolation to know that eternity is a long stretch after learning our first lessons about the many different conditions.

We all enjoy life here, with all its dark shades and common evils; then it is quite sure that we will enjoy every other position we

shall fill as we go onward in this transitional pursuit for a lasting habitation. As we pursue this grand march onward we will realize the fact that every change we make life becomes more real, more dear. We would linger along in admiration of the manifest handiworks of God, and try to make them our own. But we are no real owners of anything but the knowledge we may gather and store up until we reach our proper destination.

If life, then, from the cradle to the grave is a march, and must be pursued in accord with a certain musical tone, and from thence the march is pursued in accord with differently-played music on the harp strings of our being, then it must be that we do not keep step; we go out of line, interfering with other lines, and go contrary to the music, and try to walk to a rough tune of our own, and in so doing cause a confusion in the rhythmic murmuring which is soft and sweet, and in harmony with all nature and her laws.

We do greatly interfere with this natural harmony by our unruly actions. The result is we are placed in line, first gently, then harshly; if we persist in disobeying, we are punished until we see from whence these troubles come, that they are self-made, and we try to avoid such effects by being at all times observant of the route and time for the march.

We must learn to understand and obey the still musical voice which is within us, and everywhere without is the true monitor that announces the proper steps in every pursuit. When we learn to heed it, we can pursue our journey pleasantly, and gather the nectar of all these labors done on life's mighty ocean, as do the gods.

Let us gather wisdom while we may,
For on earth even short is our stay.

We are bound up in self; from others we should learn, and give others a chance to come in our atmosphere to carry off what we can spare.

NOVEMBER 4, 1880.

LECTURE XCI.—(POETRY.)

“WHAT OF THE RILLS OF ETERNITY?”

Precious streamlets, softly murmuring,
Course their way from Heaven to earth;
Now in lonely bosoms slumbering,
Then in nature they spring forth.

Oh, the rills from those high granites,
 Whence they spring all life to bless;
 Mortals try to climb those summits,
 Waters there are pure and fresh.

How they have of mount and valley
 Taste and tint, and seem impure
 As they rippling, harmless, slowly,
 Wend their way earth to explore.

Oh, the rills from those high granites,
 Whence they spring all life to bless;
 Smallest streams that miss their courses,
 As it seems, are not nameless.

They are led by strong hands truly
 Ever on the line which marked
 On the canvas of the builders
 Must be traversed. Harken! Hark!

All the little rills and streamlets
 Are well guided, do their part;
 All the little feet leave foot-prints,
 And help to complete the arts
 Of the great designer.

LECTURE XCII.

“THE REASONS WHY FAMILIAR SPIRITS CREATE DISTURBANCE,
 AND MUST BE SUPPRESSED WHEN THE TIME FOR
 LEGAL DECISIONS IS REACHED.”

1st. They speak to their friends upon private matters, and seek to promote the worldly welfare of their familiar friends, and too often regardless of the claims of law, or claims of other mortals with whom their friends in the physical world may be associated.

2nd. They do errands, and hear the many petty expressions of mortals, and they often retaliate, thinking they have a right to do so, without having received especial permission for such acts, but do it of their own will, for their own pleasure, and to benefit their intimate friends in some worldly way.

3rd. They often control different mediums, and give messages which mislead those they wish to ensnare, so that their familiar friends can take the advantage, as they had secretly desired to do.

Remember, that no spirit of high order is termed a familiar spirit. No spirit in the higher progressive degree in spirit life is in this common sense familiar. They know the claims of law, and tell what they know in legal keeping. At times they do works of their own pleasure, give special instruction, but they know that if this advice is strictly applied and heeded it will only further the legal issues, and will be no hindrance or interference to them. These issues must work out in physical degrees.

Those termed familiar spirits have no such knowledge, and thus cannot be tolerated to work on earth only in times of general upheaval or agitation until the desired revolution of mind and ideas is effected. After this they are no longer permitted to exercise their skill and craft over the weak and nervous mortals. Remember, it is all craft or cunning which these lower grade spirits make use of in various ways. When such things have been realized at the time of great natural revisions, and could not be explained, and yet from their subtle natures they cause powerful physical effects, then they are termed magical. Magic and craft combined is *witchcraft*,—a subtle force made use of in a very dexterous way to psychologize mortals by such crafty operators. These are bland and most generally cultured in their deception, but very satanic in their aims.

If once their first object is obtained to lead susceptible mortals into captivity to such operators, then follows all that they have cunningly desired, as their force is constantly concentrated upon the subject, until the charmed, helpless victims are as mere machines moved by that strong, impure magnetic force charged constantly against them. This must be broken before a change for the better can be experienced. This is done by the spirits of power from the higher spheres of spirit life. They come to do these works as messengers from God, and all that they do is legal, for they do nothing against the heavenly orders.

While mortals enjoy having their own friends come and communicate with them, they should bear in mind these minor facts, and always look aloft to the guiding power above all these different grades. They will then keep out of difficulty. Also, when you come in contact with new or strange mediums, be slow! You must first learn whether they would be true with you, or whether their spirits are crafty, and would personate your friends in order to mislead you, for they may be upon the same level with your friends in progress, and so be able to imitate them.

As men and women on earth, of the same size, could wear the same clothing, so one spirit could appear in the garb of another, and

with the limited knowledge of those whom they would deceive and lead them into difficulty. But remember that the lower grades can never personate the higher, nor would the higher appear in any but true form, or their true degree apparel. Hence, the whole difficulty before the courts of human judgment is an outcome of the works of familiar spirits in the truest sense.

The stakes are driven for these classes. So far and no farther can they go. When that point is reached their parts in the work will be finished daily, and all will be finished in the short space of a few more earthly years. Then Spiritualism will be seen by mortals in its heavenly purity, and the power of the heavenly hosts will be felt on earth.

These mind revolutions are, indeed, wonderful which are now being wrought. The great battery of the universe is placed upon mortal mentality, and by it the people are worked upon and led into ordeals. None can be kept out. All are worked upon, the rebels and the true, the idiotic and those of good mental capacity, but not cultured. This revolution goes on and affects all minds, but not all alike. Yet they must think, question, and study whether they wish to or not. And how many mortals in these days become a surprise to themselves as they are thus agitated? They never knew before how great the power of good and evil was in themselves, but they walked the earth on a level with the animal creation, doing only the works of the physical necessity, impelled only by natural instincts and appetites. They were blind to all the claims of their spiritual counterparts, and even their worship, as a common practice, was lifeless. Can you see that when such agitations are caused that there arise many self-executions? Why are they? It is said that it is the voice of conscience which is awakened. Yes, but it is an attribute which does not belong to the natural but to the spiritual being, an attribute of the spiritual man which proceeds from God, an attribute of deity made manifest in all mortals born on earth in accord with their acquired or developed spirituality.

How long, oh, how long will it be until this desired contradistinction can be shown to mortals so that they can comprehend which are the attributes of the natural and which of the spiritual man, and how they can be supported? We know that scholars all claim to know this; but they give evidence by their treatment of these different attributes that they know not whereof they speak. Tell me, those who know, how conscience and wisdom are allied; how the one without the other stands in relation to the chemical coherence of substance and matter for the support of ideas and the expansion of

mentality? Tell me how the devotional organs lie in the brain of a mortal; were wisdom and conscience not truly allied, and reason is a sprout instead of an imperial plant? How are all these divine attributes derived and marked, and placed to be the basic force, also the outcome of all the natural efforts deposited in the whole mortal organism and having effect on the brain, but differently marked, agitated, and supported? When you know this, you can discern each proper quality in the mortal organism, and know how it is when you are troubled by the wicked who have gone on the journey ahead of you. Yet, remember, there is more in the philosophy of Spiritualism than the world expected to witness and realize, and the reason of this is because it does not come as expected.

When the long-looked for advent of Jesus the Messiah arrived the Jews were displeased, and would not receive nor accept Him, because He did not come as a king to restore their physical power. His second advent has come now, and the Christians are not ready to receive Him, because He does not come in a way pleasing to their pharisaical pride and their worldly ambition; for now as then He seeks the lowly, the humble, the maimed, blind, sick, and poor, and through them makes Himself manifest. He is a Saviour, a source of power to redeem them.

Woe unto those who think they hold the key to Heaven, for verily they shall not enter. They must pay for the offenses they commit in keeping out those who might enter by blinding them to the truths and to the light which is shed from Heaven upon mortals. Pray not loud nor long at your places of worship, for it is an offense in the sight of God. Pray in secret, but do the works openly which correspond with your secret prayers. Then you are true Christians and true worshipers, and all the promised blessings will be yours.

LECTURE XCIII.

“WHAT IS SIN? AND HOW ARE MORTALS ENSNARED BY THE CUNNING DEVICES PLACED IN TEMPTATIONS?”

In this stage of mental development, which may be called the age of reason, because reason has developed to a creditable degree in mortal constitutions.

For this reason the world's people are receiving new revelations from Heaven that they may reason upon them, and so learn the

secrets of the past, and the sure results of the future. All this can be learned clearly and positively from the knowledge which can be gleaned at present from these truly given revelations. These revelations come in accord with law and mortal demand, as it must be so as long as the fullness had not been given, but only fragments as they were needed in these earthly training schools.

Just so long as there are other parts to follow which belong to the parts dispensed before, just so long revelations will be given when needed, until knowledge is obtained by mortals who were so long trained in faith, until the fullness of these peace-works should be understandingly revealed to mortals, wherein they were taught morally and religiously.

Even the worldly developments are made known to the people of this age of "reason" by the labors now being done through the agency of spirits co-operating with mortals, as is well known and variously demonstrated.

But why is it necessary in this age of mental development that this question, "What is sin?" should be brought into discussion? People, down to the most ignorant classes, all know what right and wrong mean in the ordinary way of doing, and scholars know it completely in a scriptural and legal sense. Then why should they not know which deeds are held sinful, and which are not held sinful in the sight of God? But it is even so that they do err in their great wisdom, and there is much perverted reasoning, and much looked upon and talked of as sinful, which is not considered so in the sight of God. And much that is considered good and great is held as sinful in the sight of God, and is so marked in the finite and infinite records, in the degrees where offenses which were committed by word and deed, places the account according to a just rule in a justly-governed universe.

The greatest sin, and one very common in this age of reason, are the evil devices of the human heart. These are brought forth in smooth talk, which is a snare for the innocent and unwary, to whom these ill devices are carried in words so good and wise, as for their benefit, until they are blinded and stumble, and are entangled in the net, and made the captives to the ill proclivities of that power, which in subtle ways had prompted these devices of the cunning and skillful conjurer.

A person in the flesh need not be exactly a medium to become an active worker with either the good spirits who return on ministering labors, or with the subtle elements by which mortals are surrounded. These elements are so various, and have so many names,

and affect mortals according to their own desires and their receptiveness. The subtle force is acting constantly wherever it finds access to mortals to act through *them* again. It is occult or magical in all its phases, but differently rated in degree. Whenever it is taken in it works in a way to conjure up things. It is a force for *that* purpose.

The sad fact is that this force involves those persons with whom it comes in contact, or who have dealings with it. These may not think, nor be conditionally versed, nor quick to discern this magical psychological force in its subtle action. Those who prompt these devices are spirits in the low degrees, working with this subtle force. These cunningly overcome these innocent ignorant persons, for they appear in a guise so good, and make these mortal tools also appear so. But while meddling with these undeveloped forces the spirits are under no law, but simply under the powers of the air, belonging to no degrees.

These undeveloped forces which serve to develop with, and are in the evolutions divisions brought forth from all the dark recesses, and forced into uses or cast back into the reservoir to be reissued again at some future time when needed. All who are tools for such works are outside of the law with this subtle or satanic force, which is wielded by powers of the air, and the effects of all such co-operations are magical, and rated in different degrees. This is a common and prevalent evil, and a great sin.

The reason we give for stating these things so clearly *is this*: we hear it said again and again by those whom we have taught, "Well, we do not understand, and how can we know when we do anything wrong?" It is because you have been filled with this force, have, from its workings in and upon you, conjured and devised many things, have given birth unto physical elements and conditions, and it has wrought many unpleasant effects, and it is still the force which blinds you as to your duties, so that you cannot see what is good and true and what is wrong and sinful.

This force treated of also means the force so much alluded to, and is the elementary force spoken of at chance times with the spiritual, namely, spirits acting in such degrees and wielding such forces, and these are very effectual with and upon all mortals, not only upon the so-called mediums.

They, then, or the strength of this force, has helped some of you to gain in the things which you devised in order to gratify your selfish instincts, and *they* their ill proclivities to torment those who suffer thereby. In so much then as you were thus gratified illegally

are you under the pressure of law. These sins are not forgiven, nor atoned for by the means of meditation. The offender alone must expiate these sins. This is what is considered the most sinful of all sins which mortals may commit.

But many have the wrong idea that only Spiritualists are sinning in such ways, and are such operators with this elementary force and power. No, my good friends! This unhealthy elementary force has entered all the churches in the land, and those who attend formal worship breathe it in. There are not many throughout the land who have not this stamp on their foreheads, which is the mark of the beast.

True, some have it almost imperceptibly; they do not think but that they are truly devoted to God, and love and serve their Maker. But they wear the mask of deception at times, and it leaves its shades. They wish to aid the needy, but they cannot see how to spare anything which God's blessing has bestowed upon them; they would rather live in ease, and let the poor and needy toil for a pittance, even if their strength is not adequate to their tasks.

All these things leave their shades, and it marks the beast's image on the brow as a degree mark, truly not stamped so bold as those who do much harm in spreading their nets in words and deeds, after having conjured up the idea how to do this, and they work vigorously with this satanic force.

This, friends, is that which tips the scales of justice whenever you are balanced, and lets you right down again to the same level from whence we have striven and labored to elevate you, so as to bring you upon the rock, the summit upon which all is purity and peace. Say no more "We are innocent; we do not do these things, nor will we ponder upon lessons of reproach; but we will study and conjure and indulge our devices, and feel happy therein, for the effects of our devices and prayers are just for those whom they afflict. It is and must be so, or it could not take place." Do you not think that the all-surveying eye searches the depths of your souls, and that God knows your inmost desires and outward pretensions? But now let us see in what way such effects of ill desires can be considered just and unavoidable when once in the conditions. You have your ill moments and selfish propensities. In these ill moments, these selfish proclivities arise bold and strong, and cause you to make wishes, some call them aspirations, but this is a wrong term when applied to anything which serves to gratify selfish longings, or even natural demands.

Nothing is properly called an aspiration, or received as one, only

what is purely spiritual, and goes out from the soul for spiritual truth and wisdom.

Your *desires* are answered by spirits working in low worldly degrees, and while the mind avenues are thus opened, this vaporous force is quickly infused, and this subtle element settles tightly over and upon those forces in the mortal composition which are similar or akin to it, and then it is when the devices follow; plans are formed regarding nearly everything which can be recognized by such persons. There is conjuring and conjecture, but it must be called ungodly.

After all these thoughts go out into conditions, in talk and in various ways, of which the worker may not be so well aware.

Yet they do know that they say one thing and mean another, and offer well-planned devices for the seeming benefit of their victims, while *self-interest* is what prompts the action, and *ill will* is the reality where good words are so often offered.

Now we will tell you in what way the effects of such works can be termed just; the officials who must see to the conditional order find these desires. They are an obstruction to the lawful pursuit of progress. They cannot bring these conditions into order until they first have their effects, nor can they be subsided. It is then just that these things are executed, so that they can be carefully watched in their contact with the elements wherever they are intended to act, so that the effects can be modified, but they cannot be avoided. After such a contact and effect they can be and are pressed into different degrees under law and order, but this does not mean, nor in any sense implies, that such things had to be or was to be so, or that such conditions for the purpose of bringing harm or ill effects upon others were created. It surely retards the progress very much of those who work in such ways with this satanic force, whether they know they do it or not; although they may be very learned or intelligent otherwise, as long as they are thus engaged they are held by this force and power, whether they would be convinced of it or not. They are working these magical works, and too often feel delight at the ill results wrought, thinking and consoling themselves with the idea that "it is just, or it would not have been." But remember that you are held by this force to the same level with itself, and while there you are a power with that force which constantly receives these ungodly forces from the powers of the air,—you throw them out as wishes, then it cannot be otherwise than that there must be effects, and is *just* that it acts so it can be brought into order.

While it is a speedy way to bring these conditions into order,

and these illegal forces under law, it is the most sinful thing mortals can do, and it is a snare which is constantly spread for the unsteady feet, and for innocent minds and hearts.

Persons who affiliate with this elementary magical force throw their fiery darts constantly, while to physical view they are so bland and good, full of smiles and smooth words, and often deeds too, which help to blind, but behind all is a hissing serpent if it were but seen and understood.

But by this means many are developed so as to learn and understand this subtle force and condition. They then are raised above it, and are made a physical counter power against it and its action upon mortals, and against those who had been the cause of afflictions by such co-operations. They are then at the feet of their former subjects, and must be partly raised by them. And it is hard for all of them to rise, as this force strives to keep them back, and is active in this low degree. Do those who use this force spin various charms around their well-accustomed habiliments, and cause blurs to appear before the mind's eye whenever attempts are made by the angels of light, by the power of God, to show such persons in their true standing, and where they are and have been devoted? Then these blurs come quickly over the mental retina, and accordingly they see reflective glimmers, and they think it is not their own condition but foreign to them. Again this illegal force has succeeded, and quickly brings to view some unlucky person, and upon them this ill power plays its ill-conditioned games. The inroads for physical action are very carefully and cunningly made by these persons, and thus is gratified this satanic power,—yes, they have been so much alluded to, remember who they are. For angels of light are all ministers of God, and the servants of the children of earth. They picture nothing to the minds of mortals but what will elevate them and bring them out of these chaotic conditions. They throw the heavenly light so that mortals can see their inner standing, and give strength to all who sincerely desire to be cleansed of their system dross, so that they can purify gradually, and grow in goodly progression. God's angels labor to free those who are ensnared as described.

The physical effects we have left to be considered by those who will hear us, for they all know the many ill effects from which mortals suffer and have suffered, but not many know or search for the causes of these afflictions.

All who are God's ministers or message bearers to those on earth do as they have received commissions previous to their labors. Therefore, God should be appealed to in whatever may be the desire

or questions of heart or brain. Too many appeal to spirits. They do not know then exactly to whom their prayers or desires go out, or in what degree those spirits may be. Hence, according to its worth, is it in most cases answered illegally, and involves the ignorant petitioner conditionally, from which come difficulties sooner or later. Mostly all of these prayers, or more properly wishes, are directed to spirits for selfish purposes, and these out-laws reply, and make inroads which often cause great conditional battles, in order to press them in the rear, or they would cause their ignorant earthly subjects to encounter much severer trials than were ever known of, in order to lead them to see the truth, and that they were not devoted to God.

The masses who now are called Spiritualists were attracted by the phenomena wielded by this force, and also by spirits. But they are all first tried with conditional levies to learn whether or not they are devoted to God. If not, they are exercised for a season, then when they become aroused are left alone, so that they see, and are compelled to see, their true standing. It is then when so many stumble. They withdraw from Spiritualism, and abuse it, and say they are disgusted with it, and much more such abuse, not knowing what they do. Verily, my friends, all over earth it is not the spirits or Spiritualism that has done or is doing you an injustice. The work is being done in accord with demands of the present time. It is *yourselves* who are at fault,—you, who have so carelessly partaken of these aerial and subtle forces, and have felt so delighted with them. By this you are taught to learn to know yourselves and your standing. Spiritualism throws all underground channels open for inspection.

It is sad to the angels of light to see that the harvest grown on earth is mostly chaff, and when approached, tried, and sifted it is light and unfit, and flies out into the general conditions to be treated as described, then trodden under foot.

Were all mortals true to one another and to themselves, they would then be true to their Maker, and could not be so easily induced to turn rebels against God.

The effects wrought by the conditional introductions for agitation loudly testify that earth's people today are a vain generation, full of all selfishness and deceit, wishing to play with the serpent behind the bushes, and then appearing pious and bland, attempting to deceive God Almighty, if it were possible. Spiritualism in the described low degrees has afforded masks to the deceptions, and to the ready workers with the elementary schemer, has its stakes driven, and can go so far and no farther, then it is divested of all masks. This time

has commenced, and all frauds, whether mediums or investigators, are brought to judgment and duly punished for their committed offenses. They must all realize that God is just, that all His creatures shall love and serve Him.

We have heard much about fraudulent mediums, and such persons have been harshly censured by the people and press. But the truth is that the charges are so much greater against the fraudulent students and investigators that it will astound the people when they once see it. All shall see in what way they have been frauds, and even how they were a power strong and active with this described force, and with spirits in low degrees, and that those spirits through them could overcome a mediumistically gifted person, and use them independent of their own will to gratify, so to say, these false investigators who thus came before the sensitive with a seemingly good pretence and sincerity, yet they had only selfish objects in view. Such persons become, as it were, forces with these aerial ill powers, and have in this way made, in many cases, fraudulent mediums. This is charged to fraudulent investigators who brought to bear these undesirable results. But since the most of mediums were overpowered, as said, they have become for other works, as it was well known that they could be overcome, and could serve only in these indifferent works which the people have experienced and witnessed, and which are about to close.

Blessed are they who remain faithful to the end, for surely then they shall reap the rich reward for their labors, also for their conditional exercises.

OCTOBER 27, 1880.

LECTURE XCIV.—(POETRY).

ON THE TIDE OF LIFE.

Strive on, ever faithful, the prize you shall win
Though waves toss the bark and troubled waters come in;
It is only taxing the powers inactive,
Compelling new actions, and you must learn the tactics
Of life and its changes, the value of strife,
To thus train those senses which on earth should be rife.

Do not lie in despair when the boat is upset,
But ever try to repair and move on; ne'er regret
A misstep or mishap on life's briny tide,

For no one takes a strong step till he first often slides.
Be resolute ever, study nature and tide,
And you will fail never, but will sure gain the prize.

Disappointments are factors to clear gathered scums
Of rubbish contrasted in minds, that the sums
Can be duly divided as the minds are cleared up,
And nerves when excited are brought to calmness
By a dash of a wave from the turbulent ocean
Which throws the boat concave to *excite different motion*.

'T is no special favor for a pilgrim to travel
Life's journey on clever ever on the one narrow level;
If he meets with no shipwrecks, no unpleasant winds,
He learns not his sad mishaps till the wide ocean strand
Divides. He is gathered from earth's field like a sheaf;
Life's forces lie scattered, he finds no relief.

A life clear and sunny on the sojourn of earth
Is not the best; money which to evil gives birth,
Though craved for earth's comforts, is always withheld
From the ones who in concord with law are here schooled.
The hardest of labors solves life's problems best,
The troubles are favors, and a glorious behest.

No treasures are prized when not duly earned;
No joys realized when no contrast is experienced;
No temple is well built without solid foundation;
No order is complete without the rudiment lesson.
These, however, on earth alone can be learned;
Where the trials have birth and the motives are trained.

Always struggle bravely onward. Every trial is a battle;
And when conquered shouts of glory ring above,
Yours is the medal of honor.

LECTURE XCV.

"LESSONS FROM THE INNER LIFE."—REALITIES AND REFLECTIONS.

CHAPTER I.

"THY WILL, O LORD, BE DONE."

Behold human expressions, and compare them with the desires!
How unlike and divided they are when viewed by the all-seeing
eye! How desires and expressions repel each other when gathered

by divine wisdom and placed in the balance! Desires always overbalance that which is professed, and for this reason mortals cannot truly judge of anything because they do not see reality.

We will class prayers and desires, and professions and desires, in three classes, in which may be contained the numberless varieties of the same.

The human brain and heart are constantly actuated almost every passing moment with other desires, which result in deeds and expressions.

We have gazed over a multitude of people to behold a fit subject by which to illustrate the ebbing and flowing of human desires in the greatest possible contrast. We behold masses who boast of piety and formal devotion to God, yet they are ill disposed and not deserving to be called the children of God, nor to be treated as such, nor even as servants, because of their unjust dealings with their fellow travelers.

Their prayers are a rising stench in the atmosphere because of their extreme hypocrisy, and, although wielding the popular current, are a curse to the people who are not wise enough to discover the real man or woman beneath the clever mask placed over the real desires and intentions.

Among a multitude, select and devout, we behold one, a zealous mortal in many ways, not only in religious fervor. While our force is directed upon this subject to compel words of the inner desires, the first utterance is: "I wish to do Thy will, O Lord." It was an intense expression, and the mists rising from it mark themselves on the reflector in the second spirit sphere, showing that after all it is devotion to the finite, not to the infinite or divine, for in this second sphere are received all petitions belonging to the finite or worldly ruler.

We direct our force again, and a mixed mass of vapors hurriedly arise, in which natural desires and spiritual longings are strangely mixed and almost indefinable. We know that the very devoted Christian is not aware what issues had gone forth from him, and what results they bring to him in return; for while this confused mixture arose from within, the lips were praying: "Lord, to Thee we come; make manifest Thy power upon earth, and Thy wonders among the unbelieving who will not be converted to the true gospel and come not to Thee and give to Thee honor," while within that very bosom was an intense yearning for some token or wonder with which God might make Himself great, and demonstrate His power to the children of earth. Now in this was a deep committal, yet the sincere Christian

did not know it. The committal was in this : while putting forth in words the unbelief of others, a secret desire placed *self* in the same degree with those masses.

We smile sadly, and allow an increase of the inflowing tide, namely, the tide of mortal hopes and desires. It certainly effects a change. The heart is thrilled because all things are beautiful to behold, and the desires are met. Again comes a message in substance like this : "God's ways are beyond finding out. He is just, and all His works are perfect. He cares for all who trust in Him, yes, even cares for me, and I thank God for His goodness forever." This last sentence was added with a strange air of inward pride, significant of this : "Well, I deserve to be favored ; I am better than the most of them ;" and, slowly added, came this against the reflector : "And as for trouble, others have more trouble than I, but they deserve it. It is just that they have it." Then they triumphantly add : "Thy will, O Lord, be done." As long as He grants *my* desires, and gives others their just deserts, it is all right.

Again we are compelled to smile with pity upon this display, and compel different action. We cause a murky haze to suddenly rise about our faithful Christian. It fills the brain and all the natural organs, and causes a great commotion in the whole natural mechanism. The view is changed, the bright objects vanish, and storm-clouds arise black and threatening above the mental horizon. The winds blow fiercely, and waft in many unpleasant things. The thunders are heard, the lightning seen, and the confused senses swim in the head as though hurled by the storm, which, however, is not real, but only conditional or sensational, but action is thus allowed. Pain sets in, and is felt severely. It darts through the whole being sharp and quick as lightning, and darker grows the aura around our subject. The thunders roar louder, and all is despair and gloom.

CHAPTER II.

For a little while desires and ambition ebbed so low that action was impossible. Then a sudden flow directed for action brought this message : "O Lord, may the bitter cup pass ; may all these troubles pass me by, and effect no more." These utterances were gathered as they arose from this dense mixture of chaotic confusions. It is answered quickly with a sense of justice strongly impressed on the individual that there was a lack of submission to the Lord's will. But, oh, what effects ! The heart turns over and over, the blood refuses to course its way from heart to brain because of an awful

feeling which is realized by this subject. An indescribable terror is enhanced by the fury of the storm. The thunders roar as if all earth would be shaken by the disturbed elements which needed to thus be troubled to become healthy and pure.

Again the desires grow audible in this wise: "Well, if it is the Lord's will that I am punished in this way, and suffer, then I do not want His will to be done. I not only ask now for the bitter cup to pass, but I do not want anyone to preach God's goodness to me, for I cannot see it in the storm-clouds, and their effects in the perverse fortune." The tide of former gratitude ebbs low, also the tide of ambition, so that action becomes impossible again.

What a scene for observers! We are truly sad, and send forth pity for such human weakness. Then another course is pursued to bring a flow of desire and ambitions in this being again. Unexpected emergencies are quickly sent in which seem to make unjust claims, so that want presses bodily demands because activity must be aroused, although through necessity.

Slowly this inflowing tide brings action. There is a stir, but a very unwilling action begins for bodily necessities to be obtained. The former devotion can scarcely be traced in the good Christian's heart. It is all overhung with phantoms which these storm-clouds have reflected. The Lord is not sought now, nor a look directed upwards. All desires are on the decline; all former energy is absorbed by this murky atmosphere which is kept there supported by the issues from within.

"Oh, what a pity that there is no resolution, nor even aspiration," says an angel who has all this time been holding a light above this person, waiting patiently until the gaze of this being could be met, and light sent into this self-created darkness which had its issues, because necessary for the individualization of this self-deceived Christian, to show by this that there is no true devotion to God developed within, nor no true submission to the Lord's will, not even a tolerance that God in His wisdom should do as it pleases Him to prepare His earthly children for eternal glory.

Another flash of lightning is sent through this darkness, thunders peal with all their force, and, lo! the desired results are effected. The better senses and attributes are shocked (as it were), and at once there is a sense of goodly pain or sorrow felt. God is sought. Yet there is a great want of strength to aspire, to look confidently above, for it is now that this unreal darkness has in a measure become real. The inward commotions have been formed, engaged into physical objects with which to battle and compete. The phantoms of the

mind have become things of life, of reality, by which to learn not only one but all who will be taught that no ideal is a sound or true reflection of that which exists unless it can be made practical, no matter how crude reality may seem to the ideal when realized in the matter grades, yet it must mark itself before it can be of any possible use or benefit to one or many persons, according to the magnitude of powers centered in each object for use and discipline to the students and travelers on earth.

CHAPTER III.

A moment has passed since we again directed our forces upon our subject for action, and, as said, with the desired results. Now comes a sudden message whirling itself against the reflector in substance like this: "Why dost thou forsake me, O my God? Why turn from me in time of trouble?" This was the first *true* sentence which arose from the heart since the trial began; yes, arose from a heart riven by supernal forces acting upon it so powerfully that the natural forces could no longer dominate and close the avenues of the mind and soul. Now light shines into this darkness, and the weary child of earth sees that it was not God who had turned away His face, but *self* who had turned away from God. The words fall on the heart and enter the soul: "It is thyself. Thou hast been tried and found wanting even in true Christian principle and devotion to God. Arise! Gird on thy armor and battle against blind instinct, and subdue that thou mayest live in true and wholesome communion with the spirit of grace and truth, and grow strong and healthy under and from its influence, so when the tide of world's fancy rises above thee, and the waves of adverse luck toss thy bark in order to probe thy devotion, thou receivest in that hour strength from the spirit, the comforter, and in that strength will you be the victor in the conquest."

There is no scene grander to angel view, nor more meritorious to mortals, than when the latter is surrounded by darkness and ills, to see them pursue their course without fear, and keep calm while all the forces about them are in confusion, for nearly all such trials are levies made for very great purposes when well endured, and the intended benefit drawn from them.

There are none crowned very brilliantly without battling and earning their crown and their honors.

There is nothing worth reflecting, hence no lasting value in the career of mortals who have all they crave without much labor or severe struggles, and get on smoothly all the time they sojourn here.

Such mortals are of no especial attraction to angels, and they themselves earn no rewards, nor do not individualize. They are as bubbles on life's great sea. They are hollow and deformed when they make their exit from one station to another. They arrive without means, without clothing, and are dependent then on the provisions made for all such.

Oh, the remorse which is then felt when it is too late to amend! A thousand earthly storms could be easier borne. Poverty and all manner of hardships would be preferable to such a doom from which none can so easily escape. It takes a long time, and is a severe course, until the first degree of true progress can be reached by such beings. Therefore, it is folly for mortals to desire to be carried on flowery beds of ease, and be satisfied in selfish worldly belongings. The *drones* walk on flowery beds of ease, for if you investigate them they have no true selfhood developed, and are not individualized, and nearly always merge into other beings again, because there had not been no activity nor usefulness of the God-given strength and talents.

Those who through toil accumulate strength and system tissues receive also wisdom from on high, so that they can see how to give their talents in exchange so as to accumulate and even have those talents given them which are taken from the *drones* who made no use of what they inherited, but squandered them away in idleness and unseemly conduct.

It is better to walk in the ranks of the martyrs, the thinkers, and bold speakers though you become targets for the sport-loving and thoughtless, and have, as a consequence, hardships to endure. Think how grand it is through such processes to become infinitely rich and blessed. All who are in trouble unjustly are the especial care of the purest and the wisest of angels, who note carefully all transactions, all thoughts and words which result in deeds, and many brilliant rewards are made ready by these pure angels for their suffering charges; also, from God their Father a special bounty is issued for all who suffer and endure faithful to the end.

Apply yourselves, first of all things, to learn what God's will is. Learn wisdom next, and truly comply and submit to the will of the Lord in all things, and at all times.

JULY 16, 1881.

These three divisions of this discourse upon these words: "Lord, Thy will be done," we wish to have studied with care, because, aside from the discipline contained in them, they have served as weapons

of defense for many cases where mortal bravery has been extolled in contrast with the Martyr of Jerusalem.

That Jesus' heroism was not even as great as that of many common men who submitted to a cruel death without a word, without any outward sign of fear; but words similar to those in our divided text were used by Jesus on that memorable night in His prayer.

The wit and sarcasm displayed by many reviewers is verily great concerning ancient and modern martyrs and Jesus. But do they know now any better than the Jews did then, when the Seer of Glory was led before worldly tribunals, why He prayed as He did? — why it was that He finally said on the cross: "Father, forgive them, for they know not what they do?"

The world's wise have not found the key to that secret. They have uselessly spent their breath all this while, and will have occasion to be silent when they behold reality, and learn the truth of those transactions.

Jesus knew what His death would be, and did not fear to pass through the ordeal; but the great struggle for his position, for which the powers of darkness were sent forth to encompass the mortals who were to commit the physical deeds, it was that which He wished to pass, if it were possible, for He did not crave the position of such great strife.

Moses and Elias had acquainted Him on the mount with these sad facts with which to crown His earthly career for endless glory. He had said to them: "Be it so." To His Father in Heaven, and to the intelligent circle, He said: "Thy will be done." But the struggle came as the powers of opposition came forth, and all their forces were directed upon the people. It was then He said: "Father, let the bitter cup pass, if possible." But He did not mean that of His death, but that cup of wrath poured upon the people to enshrine, and so cause the fury.

His third prayer was soul-rending. It is said His sweat turned to blood, not with the fear of death. But before Him was the great picture. He was in the third degree chief official and supreme autocrat, and was made to feel the weight of His powerful opposition, which in the future He must conquer and subdue in order to assume the rights which henceforth from that hour were His. Then the guardians stepped aside, and the furious powers of darkness came forth to do their work. It was then that He gave vent to the feelings of the moment, and said: "My God, why hast Thou forsaken Me?" for He preferred the quiet, calm conditions of pure angels to honors and rights.

Alas! law carried the works on — *on*; and now that time has been reached which, at the time stated, He was informed would come, and this war with powers and principalities is in commotion. The final victory will soon be declared, and then will the proud mockers and the wise in their own conceit define and teach God what rules to enforce in His government.

Time will teach all the lessons they need, and which they reject when they are offered to them.

To compare the words and death of Jesus with the words and death of others is unwise, and brings remorse to all who have ever carelessly referred to the same.

LECTURE XCVI.

AN OUNCE OF WISDOM WILL YET OUT-WEIGH ALL OF EARTH'S WEALTH.

This subject leads you to divine spiritual wisdom, and the benefits which flow from it to those who accept it, and are led by it to surmount all earthly difficulties, which are now so seriously impending, and will be realized.

We say "an ounce" because we wish to have it shown in a deliberate and fair way that mortals may cease to stumble on this stone of offense, namely, the subjects through whose organisms divine wisdom and truth flow in order to let the world partake of it. Truths given from the ultimate fountain, whether in precepts or revelations, may be, and mostly are, colored some by the channels through which they reach mortals, because no mortal on earth is divinely pure, nor were there ever any. Neither are they divinely developed to such a high degree as to receive and give the word, the wisdom, in its original style and language (but that is in a measure regulated to suit the development of the medium used), but the sense is retained, and the higher powers over such mediums carefully govern these works, so that all which is given and diffused in due time culminates in blessings for those on earth.

No mortal subject could repeat the direct language of the Lord, though He should impart the wisdom Himself, yet *that* force or power is there which is His own, and even if He sends servants to impart the spoken word, the issue is the same, and all who accept it

gain by it a possession in Heaven, for God does not deny Himself. If you have but a grain of His truths and wisdom adjusted to heart and mind, the great King will recognize it as His in that great day of decision, and give you the *white stone* as an emblem of acceptance. Receive what is given, though in a ton there may not be more than an ounce of what seems to be the real truth or word of God; take it to heart and preserve it, for it will secure more lasting wealth for you than would all the combined wealth of earth, if given to you for this reason; one solid truth well adjusted works in head and heart; the word seeks for more, and is sure to receive, and gradually beyond discovery is the change, yet it is sure and will be for the better when the foundation is once laid within. Moreover, a well-cherished divine truth serves as a strong shield against all the fiery darts of those at enmity with divinity, namely, the beasts of opposition, and their almost countless subjects, for they have millions under their control; and these are to be subdued before the decision spoken of takes place.

Those who are servants or mediums to the Most High God, after they have passed their trials of probation and their cleansing process according to law, they cannot falter, nor will harm in any way result from the teachings given them from the power who thus prepared them to teach; neither to the world at large, nor to a single student will difficulties result, but disappointments are often a necessity, and *occur* when people labor under a misapprehension of the truth, that is, whether the truths are prophetic, or as referring to special works in transaction. To establish gradation differences is very necessary with reference from whence each revelation or spirit message comes, for all the disappointments we realize come through this ignorance of the real purpose which is not seen thus detained, and *it* causes disappointments, by which guardians hope to teach their mortal charges to learn the facts of each message and revelation.

Look at the Bible today, and behold how commentators have distorted that sacred record, although the book contains much which is really the statements of mortals themselves, but yet they were endowed with power from on high, and though in a ton there would be but an ounce of what were the Lord's sayings, direct or given through servants sent by Him, which is the same, it should be prized and none destroyed, because it is the record of the chief transacted works performed by the heavenly emissaries. It is the staff of protection, and the anchor of safety. All who reject the Bible record reject the manifest works of God, their Creator and giver of all good. This commenting upon that record by worldly students is a

sin, for they cannot discern nor understand a spiritual truth, and know nothing of the grade differences which are shown so plainly in the Bible. It should be studied and heeded, but not rejected or suppressed. We need that record of the Bible as much today as the world ever needed it, for it contains the testimony to the present revelations and transacted labors, because they are the fulfillment of promises foretold in that book by the breath of the Holy Spirit.

The scholars know that mind and natural revolutions and regulations are renewed every two thousand years, because of undue accumulations which need ventilation and changes for improvement, because too much building material accumulates by and through man-made ordinances and formulas. Whenever the status of the mortal mind realm calls for a change, the new force gathers around the minds and creates thoughts; these underlie and enhance the power of the angels who effect this mental regulation by their labors of ministry to mortals. They shape ideas in the minds which connect well with former ideas, yet are superior, and new light is shed upon old points. But this is not all of the work which is being done upon earth and upon mentality. If it were, works would be done in haste, and no conquests be made. But the adversary is at work to probe and try mortals, and throw their gross ideas in the minds, to deface, if possible, the pure ideas and thoughts infused by angel ministry. Thus there is faltering by the wayside, and the drawing nigh to God is repulsed; therefore, never forget to try the spirits, and always adhere to and embrace the law and gospel. It is a strong staff of protection; remain under its shade and you can economize troubles.

All phenomenal phases of mediumship and co-laboring prompting powers are but to clear up gases and remove them from the elementary space, because they have become obstructive and harmful to the pursuit of true progress.

Difficulties result from such labors when mortals become enraptured with them, and are thus carried off as captives to the dominion and rule of the beasts of opposition, who will treat them harshly, and aim to consume their spiritual faculties. This needs study, friends, that you keep sober, and also keep your lights trimmed; the oil will be supplied by the ministering angels, so that you can see the design of each trial and remain true and faithful to God, thus free and under His protection. Remember this; although the truths are imperfectly given according to the development of the medium, yet in due time shall they out-weigh all earthly wisdom, because the Lord's mind is here, His lips have spoken, and all the servants who impart lessons

and truths are authorized by Him. In this way the Bible was written, but not so clearly, and the works of the commentators on it will prove a snare to them, in which they surely will be caught and held, for they have no ability to extricate themselves, as they rejected simple statements of which they knew not the spiritual meaning, because to them these statements did not seem pure enough or reasonable. But, if they would first learn divine laws and regulations, they would see beauty in the things which they denounced after a hasty investigation.

Let earth's wise scholars and religious teachers consider the fact that the universe was founded by wisdom, and was peopled by virtue of that great principle, love, aided by the motor power, the immutable laws. The universe is now seen, boundless as it is, flourishing wherever travelers may be called to go by the breath of the spirit; the accumulated wealth is as boundless as the universe itself. Hear what the master-builders say, the original morning stars who sang together at this eternity's dawn; they say this: "We have labored that others might have wealth, and all manner of joys and pleasures forever. True, we have used the created subjects as mortals and as spirits to work out for themselves riches and blessings which shall be their own; yet they could have none of it by virtue of their own labors, nor could they stand on the summit to where our labors have raised mortals and spirits." Why should not intelligent people and spirits recognize these facts, and give honor to whom honor is due, since even the intelligence of which they boast was a loan to them, upon which they have paid no duty? Here is the secret of the present emergencies, that they become woes; for all who have not recognized these gifts, and have not paid duty on their mind loans, are mortgaged because they have used this loan for purely selfish purposes, and have not recognized the source from which they came. All thus indebted will be imprisoned, probably while on earth, only conditionally until every penny of their great debts is paid. Therefore, let no man think himself wiser than he is. Stop and consider; meet together, ye wise of earth, and counsel and reason together until the truths will dawn upon your understanding, as they *are* and have been recorded for you.

Is it not true that Christian advocacy has become a traffic, a material speculation? The teachers teach for worldly commodities and physical support, and do their work to please the people, instead of listening to the dictates of the 'still, small voice' within, and be led by the Spirit of God.

The majority of church members, as we behold them, are under

that cover to secure positions and gain patrons in business. It is mockery, not true worship. Consider that all who now walk the earth will soon be where gold and silver are of no account, even if you had them. Nothing but *true deeds* is of value,—deeds done while on earth, and from them will come the rewards which await you.

Why labor so hard for worldly comforts, and grieve so much over little material losses?

Gaze aloft! behold the sunlight in ethereal climes!
 When on earth 't is cold, and night's gloom the soul enshrines.
 Yonder where it is recorded,
 Crystal dew and heavenly treasures;
 Mortals who earth's doors have bolted,
 Lose their prize for their trespasses.

LECTURE XCVII.

WHY ARE THERE SO MANY UNHAPPY HOMES?

Homes are not happy homes until all members included in a home circle are together, and have become competent to secure home comforts, and are pleased to enjoy *that* which their works and their deeds have provided. Homes are divided into conditions, very classically and orderly. This must be so, for from this the perfect and lasting happiness is wrought. But as long as the members of a family are in these different classical degrees engaged in labor and study for development, and do not understand this necessary classical difference, just so long there is inharmony, and the members of a home or in society are attractive or repulsive to each other, according to this degree unity or opposition. For such reasons, in which all other reasons find their solution, home happiness—*true home happiness*—is seldom if ever found only in Heaven. Yet we see many mortals who seem happy, their homes are blessed and pleasant, and they seem to enjoy the solitude of home, and the provided home comforts. Yet, even *by those* something is at work to disturb this peace and seeming happiness, and *that* speaks of the fact that the happiness is not real, but only seemingly so, for it is disturbed by the force of existing conditions, and becomes changed, so that former happiness lives only in memory where it should live only, while the individual is thus to prepare the materials for a future home and lasting happiness which cannot be changed.

If you were capable of sifting earth's happiness, you would find it tinged with all imaginable shades, which speak of so many existing different conditions, which all have been issues from homes, from the different members which constitute a home. All these conditions act compulsory in their proper season, and are then so many methods physically employed to cause such effects, which are least to be desired or realized, yet it is from the cause to effect of the self-created conditions, and not the mere work or play of chance.

For mortals to see and learn this is at present the issue from above, for when it is once known that thoughts and desires, as well as words and deeds, create conditions, and that conditions are the materials by which all physical revelations are first compelled forth, and then again from the physical deeds the materials are gathered to build the lasting heavenly homes, and supply them with the proper outfit; for truly the homes are furnished as the materials are advanced to labor with. So angels furnish them, as it goes strictly according to individual worth. Moreover, from these conditionally furnished conditions, a part is preserved to compose the body in which the spirit shall reside after the clay casket is discarded. This material furnished is mixed with tissues and ethereal materials, coarse or fine, pure or dark in shades, even as the proportions furnished demand, as it must be something similar,—something of the same quality. Thus the new-born spirit is clad with a body fine and healthy, or otherwise, according to the materials furnished to create this body, but in *all* cases and degrees does the spirit body resemble the body which was born on earth, so that all can be easily recognized. In like manner homes are built and furnished in spirit life. The material used is deeds; let them be good while on earth, then pure conditions will issue from you, and the angels will have materials with which they delight to labor.

All good and benevolent thoughts and deeds create fruits which are garnered according to value, and prepared for use for the same individual who sent these building materials. There, where moths do not eat, nor thieves steal, all is found when the spirit is called home, after the earth journey is ended.

The tears that flow for others' woes
Create so many precious things.

These are preserved, for truly do the angels bear tears on their wings; they crystalize them into gems, and

Place them in that spirit's home,
 Who *is* on earth *to learn*, to roam;
 Who feels the pangs of others' woes,
 And sympathizes with God's poor.

The proper way to gain the greatest possible benefit from living on earth is to be very observant. Close, sober observation will make the conditional discoveries of that which is the real of persons and things. As the senses become thereby trained, and are ever active, there is intuitively received *that* force which enables the studious observer to discern and define the properties and conditions, and so know the value of all that presents itself for dealing, for testing, and for perusal.

A word of advice: do not be so much engrossed with home duties and matters of material or worldly self-interest, for it is extremely narrow-minded, and does not improve the spirit, nor by so doing can good building material be sent on for future enjoyment. Do not allow pressing conditions to lock you in a corner, and then try to substitute excuses of "too busy" or too fearful of the many things one may meet perchance, to waste time and displace one's own ideal of home arrangements. Now, often the very things which discomfit and disarrange furnish the tissues angels labor for, that you might produce them, so there can be prepared for you that which you desire to have in that home which will be lasting, and be yours forever. Go and shed light where you can into mortal darkness. Do not fear to embark on the busy sea of life, for if you are true, you are truly guided and safely led, and the light within you will go before you, so that you can observe, and do many things to free the route-bound travelers who are hedged in by conditions, so that no light falls upon them by which they can discover how to escape from their incumbrances, and continue in labor and study, and grow strong to meet the demands as they arise, and are made upon *everyone* in the degree in which all are found. Do not mistake home-bound conditions to which you succumb for home solitude and home happiness, for it is in entirely different degrees, and compelled by very opposite conditions.

We wish mortals to see the real condition of being at home or abroad, and to learn these facts, and not always labor under mistakes. Although true happiness and solitude is and must be enjoyed at home, the home conditions must first become that source from which happiness can always receive support, and not be exhausted, and from which a sweet calm is derived which is peaceful, and constitutes

the real solitude of home, which revives every faculty possessed into renewed activity.

Pleasures which scatter care from the brow
Can be found for a time in roaming;
But pleasures serene and lasting
Are bought with hardship, reared with groaning.

We deem it expedient to make some explanations on the question why home circles on earth, which seem to be so happy and harmonious, all members working together for worldly achievements, why they are broken up and not allowed. These generally are very incomplete in members in reality, in the classical order, but who work only in material degrees. Because much sin is committed by finding fault with God for disturbing mortal happiness, we must tell *why* it is and *must* be done. First, mortals in general, despite their culture and civilization, do not seem to know or care to pay heed to principle; they do not bear in mind that true principle is Heaven-born, and is the divine portion of a mortal. If it was so considered, and all dealings strictly observed, then misery would be dispelled from earth, for it is principle which makes the man, and true-principled manliness which removes oppression and sees that right prevails; that the needy have their wants supplied, and the oppressed their rights. It is true godliness to be true to principles, for no wrong *is* and can be committed when true principle is ever made compass and anchor.

When a traveler starts into the world, no matter whether his means are limited or plenty, as long as true principle lights up his being, he is as a beacon light on a dark, stormy night, and can be depended on by all whom he may chance to meet or have dealings with. The person who is true in principle is a benefactor, because God dwells in him, for truly God dwells where a goodly share of His attributes are found,—where they are kept pure, and carefully guarded against all worldly and tempting intrusions.

It is in connection with true principle that so many seemingly happy homes are broken up by death or change in circumstances, as the effects of existing conditions. We must speak the truth, and the truth in regard to this question is that such families are wanting in principle, and become idolatrous of themselves and their off-spring, most surely are very incomplete, and do not individualize in reality, do not advance material for future use, and are consequently not allowed to remain in those conditions in which the natural proclivities revel. Certainly, mortals of the same or nearly the same caste

work together harmoniously in worldly degrees. They desire world's goods and grand things, lay their plans and achieve their ends, and to do it they sell principle at every chance, where a worldly benefit can be derived by so doing, and think it is good luck to meet with such desired results by thus selling and supplanting themselves. It is then that the angel of death often calls untimely to separate such family members, to bring a change by this conditional stir, and to cause the remaining members to recognize the duties they owe their Creator and themselves, namely, those duties in which all other duties center and become complete, or remain incomplete. Those duties are to honor and keep pure and holy the God-given attributes instead of selling them for pottage. To aim to truly improve and expand these attributes at every opportunity is to individualize, and thus the Creator is honored and crowned when His principles, being diffused and implanted, grow and permeate the whole being, and so sanctify all natural attributes. The result is a healthy being is developed from such collections, and makes the divine and material composition. We leave this now. Let them ponder what the spirit of wisdom and truth sayeth, and bring it into practice.

Let us inspect poor families. Of the class we shall speak of, there are so many on earth who, despite struggles for the necessities of life, are so much inclined to be perverted in principles, are careless in their duties, and ill-bred in manners. This is owing to the naturally inherited ill traits of one or both parents, and speaks loudly of the fact that they have not passed all the material strata, but are only in a measure evolving from chaos, and either take on or shake off such properties as can be made to cohere with their natural composition. Also, what can be abstracted is often of use to apply to the diseases of the class first named, who have learned all the ways of the world, and use their bright talents to supplant their spirits so as to gratify their flesh. Such abstractions introduced or applied in this way cause great conditional changes, and these *must* work a cure for such diseased beings.

The poor who turn aside from principle do so because they lack that development which enables them to know of a certainty what true principle is. They are in the same degree with the savage who makes *need* his law, and is cruel when interfered with. You often see that such poor families are broken up by death and compulsory conditions, and that generally the best of the two parents is taken away. This is to cause a conditional change, and to compel the remaining ones, if possible, to develop man or womanhood. But if the invisible workers fail to succeed because of very strong natural

proclivities and weak will power, they are then left to go their natural way until they encounter difficulties and are detained in their attempts. Then again the invisible workers attempt to compel, if possible, proper action. All these are necessary works to develop the children of earth. Yet we hear it said so often that God is cruel, God is unjust, that He takes the mother from the children who need her so much, or that He takes away from the mother the children who are a comfort and a joy to her.

Well, friends of earth, you must learn how all this is, for truly God is good and just. But you view his workings with worldly eyes, not with the eye of true principle, much less with the spiritual eye, so that you do not discover God's intention with man, which is to improve him by the best means applicable, and man in turn should improve the earth. The elevation of man's moral status is manifested in the condition of the earth where he is an inhabitant, whether it is flourishing or otherwise. As poverty is dispelled, the poor made comfortable, the weak-minded, the crippled, cared for, does it not testify of the growth of principle and morality?

Educate the poor and ignorant in your towns and villages, on the frontier, everywhere. Educate them not only in letters but in principle, in labor, in economy. Then you are doing the work you should do on earth, and truly giving honor to your Creator. For only thus can earth be made an Eden, and only thus can the millennium be realized on earth.

The millennium will be realized in America, despite the perverted principle among the learned and ignorant, among the rich and poor. There is a light shining in the country which does not shine over other nations, and it is a spiritual diffusion owing to the fact that so many are found here who are ready and fitted to receive and diffuse the light and inspiration, to dispel darkness and error.

Gather knowledge and diffuse it,
Do not receive and illy use it,
Lest your spirit light be taken
To illumine another place.

LECTURE XCVIII.

BY MRS. KLINE.

"And I sought for a man among them that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it; but I found none.

"Therefore have I poured out mine indignation upon them."—EZEKIEL, ch. xxii., verse 30.

This saying from the spirit, or the Lord, as it reads, strikes me peculiarly, as it is similar to some of my experiences in the training-school of spirits and their co-operative mortals.

Ten years ago a certain medium visited with me. Upon investigation of her claims we disagreed, for she wished me to submit altogether to her dictum against my own advice and instructions from my spirit band, also against my own judgment. She grew very angry when she found she could not rule me, and made many ill threats, among them she said repeatedly: "Well, the gaps are open as yet, and I will make you trouble." I wondered what she meant, but have learned since by experience and otherwise. It is this which strikes me so peculiarly that really in olden times the same conditions and rules prevailed as now. Truly, these are clearly defined parts of the much spoken of review.

Now, let us see why the Lord said this, or rather Ezekiel's controlling spirit. He says: "There is a conspiracy among her prophets," speaking this of the Jews and Jerusalem; "they have devoured souls; they have taken the treasure and precious things; they have made her widows in the midst thereof; her priests have violated my law and profaned my holy things; they make no difference between the profane and holy, neither between the clean and unclean, and have hid their eyes from my Sabbath, and I am profaned among them." These sayings clearly explain or give the reasons as to what was meant by making up the hedge, and to standing in the gap. But the Lord found not a man who could do *this in that day*.

First, the conspiracy among the prophets or mediums. This is and has been demonstrated since modern Spiritualism had its birth to the fullest extent. By me it has been realized in painful experiences.

Further, it says: "They have devoured souls." I have also seen this done by the impure mediums of today. "They have taken the treasure and precious things." How these conspiring prophets or mediums have taken in our day I have learned to my sorrow, and even how they make widows and untimely desolations.

Now, He says: "Her priests have violated My law, and have

profaned My holy things." They have put no difference between the holy and profane. In this it was wanted that a hedge should be built, and that a man should stand in the gap, then it would have prevented all the other impurities and misdeeds. This was to be done by showing the differences of the degrees of the divine and worldly, and boldly declaring it to and before the world, and so fill the gap that the impure or the clean and unclean could not be mixed, but kept in order.

As these truths and powers come and flow through their own proper channels to the world of mortals for their benefit, the worldly spirits and their messages should be held strictly in their places, and the divine truths and revelations should be considered and respected as such, and be kept in *their* own degree.

It is absolutely required *now* as *then* that holy and profane things should be kept apart, and that the difference between holy and profane things or sayings are shown to the people in a candid, upright manner. It is equally required that the people use their reason, and study these facts of great weight, and give due honor to all which is received according to its *value*, and *that* according to the degree from which it comes, whether holy or profane or worldly. Upon worldly messages we are permitted to pass judgment, but upon the divine we are not, because we cannot define holy things with purely natural developments, for this reason, that they must be studied and defined spiritually.

If the Lord poured out His indignation upon the Jews and their prophets because they did not observe these differences, and were even by *this* (namely, not observing) drawn into the nets of the worldly spirits, so they saw vain things and defined lies, what will be the sure result of the works of today? Have we not mediums by the score working in those worldly channels who see vanity and define lies, and are ever conspirators against all who are pure in purpose, and show respect to holy things, and keep them apart from the profane?

But what shall we say of those who in a measure form the bar before which opinions and messages are brought, discussed, and decided upon, that is, those who are at the head of spiritual journals? Are they in this respect doing their duty carefully and well? We think some do, yet they have not properly brought these differences before the world, hence they have passed an imperfect judgment.

A new flood of heavenly truth is nearing earth. Oh, may the eyes of all who are at the front be opened, and their understanding likewise, that they may see the truth in its own clear light, and

receive it in the proper way, and proclaim it strongly and well defined to the world.

May all spirits and mortals agree to this, say amen, and may light from above enlighten all mental darkness.

LECTURE XCIX.

"PROGRESS."

As we gaze about us and behold the earth in so lofty and prosperous a condition, and man, the crown and the exalted outcome of all the grand natural labors, stand god-like before us with a refined form, a bright, expanded intellect, and a thrifty and healthy growth of reason, what shall we say to these living mortal witnesses of the Master's efforts to rear them from the dross, out of nature's chaos, and so fashion and mold men that even in their mortal form they will compare with the purified angels who are completed in form, with a collection of tissues taken from the natural soil of the worlds they inhabit?

The Creator's efforts have been a glorious success, and all should give thanksgiving to God that they live and have their being in Him, and are endowed with infinite possibilities, and can attain to the state of seraphs and cherubs. Seraphs are those angelic beings who excel in loveliness and spirit beauty, while cherubs excel in wisdom, and preside over the common administering of universe affairs, and as judicial officials and executors. Seraphs perform the ministry of love and mercy, and teach in the heavenly institutes, because their loving natures are winsome, and the soft balm of peace and grace is gently wafted and applied to the needs of their pupils.

Progress has made wonderful strides. Results are greater than they were marked according to the mathematical plan. Then, as we view man and nature, and all which in nature is performed, what shall we say? We have come tangibly to inspect earth in her flourishing condition in part, while a blast from the vials have been emptied and blighted parts of earth, and cast a mist in the atmosphere which was scattered by those beings in the air, who are neither human nor spirit, but who await a chance to become such. Of this they have no knowledge, nor of the harm they do in the way they infest the atmosphere. These are ordered to be kept from mortals.

As it is a force without form, a complex, vaporous combination, it is difficult to treat in the way of atmospheric regulations. But the ethers from the purer realms which have been cast into earth's atmosphere have done the desired work, so that there can be a successful separation of the forces which act and have acted on the human mind.

Hence, we would say, grant these people of earth another day of grace; let them be free from fetters and the webs which have dimmed their vision so long so they can show what they will do to honor God their Creator who gave them powers of mind and body, and means to labor with, so as to render earth pleasant, beautiful, and home-like, and to expand their minds so as to grasp all the finite possibilities, and make use of as much as in an honest, upright way may be practicable without infringing on the rights of others. Let all men be active in transforming this lower world into a beautiful garden of bliss from a vale of tears and a barren wilderness. The seeds from the eternal gardens have been planted in this low matter bed; have been cultured and nurtured by the husbandmen from the universe nursery. Then, why not expect that flowers and fruits, and all which is, should bear a close resemblance to the things in the heavenly gardens? also, the style of architecture and culture in common approximates to the original patterns from which they are taken?

All machinery, all combined inventions to save labor and promote earth's prosperity, is found in the advanced worlds, and on earth is formed a counterpart as it is impelled through some mind.

"Progress" is written in large letters wherever we look, and all we behold is an evidence thereof. Should earth in this fair state be swallowed up, and a bed of water be placed where now is dry land, and a fire of melting elements and matter be located where now are the several oceans, it would only be a part of our labor, for the law demands a great natural change, and these changes are quickly effected when decided upon. From this great creating orb heat is discharged into the gathered waters with a roaring that will shake the earth and consume it, and leave all in the water beds, as stated.

We state this to show that while such ideas have been entertained, and are now ridiculed and explained away, that there was ground for them, and we wish it understood that all these things have been engraven on men's minds because they are parts of the universe law, and, although dimly and incorrectly brought forth, yet there is some truth in it, and it is this which we seek to explain.

Truths are scattered in fragments all along the pathway of pro-

gressive life, and may be gathered, classed, and preserved, and cherished according to their worth.

To such a time for regenerating and recreating earth must come. Yet it can be modified, and different methods made use of to greatly change in the natural transacting form the picture of design, for progress stands forth with ready means to aid, which means are included if they were developed, and it was lawful to effect this change in accord therewith, and to give all things, mortals and materials, a fair chance in completing the course of development, and have changes enacted by atmospheric changes in chemical forms of labor, to cause new cements of aerial forces, and sudden decay of waste matter. Alas! parts of earth must be destroyed, and mortals become transformed by natural death, as they are not in all parts of the world of equal mind force. The average is ever taken and thereupon decided, and accordingly the law is enacted for the purpose of bringing order out of a state of confusion, and the sickened bodies which cannot stand the change, because of general debility, will go the way of all things natural which serve not well the purpose of the new clause in progression's long routine. All these results of creative energy are now before us which have long been looked for, and all marked changes were long fore-shadowed and dimly revealed to mortal understanding as time rolls on, and nearer draws the mark on nature's book for a change. Mortals still think it afar off because of seeming delay. It is hoped that changes which are anticipated as unpleasant may take thousands of earthly years to bring them to us. But it would not improve the mortal state, nor earth, if there was any delay in the changes. It would bring about hard times which would be difficult to bear.

All natural changes are made because they are necessary, and for the improvement of the earth, and earth's races. There is no waste of what is apparently consumed, for every atom mingles with other elements compatible thereto, and evolving and cementing brings a more healthy, refined, and prosperous state of things, the use of which makes man purer and better, and is a stratum higher in the march of progress.

What was sown six thousand years ago has been growing ever since, and results have been realized on earth according to the different germs and seeds deposited in nature, in budding and blooming flowers and fruits, from the universal to the human and angelic kingdoms.

It seems strange to mortals, yet it is natural, that when a part is ripe for harvest or dissolution, to bring about thereby an advanced

state in human and natural growth, that angels of power are at all such times transmitted and born in the flesh in order to work out on earth a part of the design which common mortals could not do according to eternal decree, because sufficient access cannot be gained to the functions of mind and spirit.

Prophets, reformers, inventors, and all who have brought forth beneficial works of any note so as to hasten the car of progress, were born thus, and were more spiritual, their minds being so shaped as to receive the intelligence which was their desire to impart. This is by the hand having such work to perform stamped upon the child in embryo in its development, and oftentimes the impressions are so dimly made that man or womanhood is reached before these ideas are brought forth to open the natural channels of the mind to give through them that which is above the human standard, but is meant for mortals to reach and to enjoy as fast as they can grasp it, and are by development prepared to make use of better methods to reduce labor, promote wealth, growth of religion, or pure principles which is religion, for common affairs, moral and political, and the general promotion of prosperity.

Many have been born in this way, and all have performed parts of honor, for in this wise they have powerfully aided in rearing the magnificent universe temple which stands emblematic of the great workmanship of all born souls, and all who did the most are as ornaments and pillars, so that their works speak forth praise for them forever. This is not a typical illustrative picture, but it is a true one. This grand temple by which the universe is represented is found in the Holy City, and therein are kept the great books of record in which are recorded the deeds of every soul born on earth, and God dwelleth therein. Think of it, O mortals, that your approaching near to God depends upon the works you do. The purer they are the nearer they come to the inner department of the temple to be rated among the grand honors and ornaments. The coarser are marked in shaded pictures without. All your earth works are seen there, but carved in very fine style, shaded with the finest tissues, but closely resembling your every act done on earth.

But although many were born as stated, and were truly the world's saviors, so far as they promoted the earth's welfare, yet none were born in greatness equal to Jesus, or none performed a mission in character like His, for He came to take away or atone for the Adamic sin. He came to manifest God in the flesh. He came to refine earth's atmosphere, and to cause a change of the mind forces, while He also enacted the gospel of grace, that it should have its

earthly day before it was summed up in law to which it belongs. Moses was the next greatest, for he was Michael, a powerful spirit. Moses is at present warring with the dragon on earth, for he has cast him out of Heaven, and the dragon now roams the earth, and is casting delusions; but he shall be chained by Michael and cast into the pit, for no place will be found for him on earth.

Woe to those on earth who hold not fast the testimony of God and Jesus, for those are the last days spoken of in the Revelations, and the seer's words define not the destruction of earth and the end of earth life, but the end of all things now, practical, moral, religious, and political. All forms are ripe now, and are being gathered by the reapers, and that which is impure must decay, and that which is good is garnered and speedily reproduced to meet the demands of the age according as progress is made in concord with immutable law and infinite decrees for the changes.

This present clearing up is called the third dispensation. All which has been is herein summed up.

While angels thus labor earth's harvest to gather,
And come with delight mid earth's gloom;
Shall we be found idle, fearing wind and weather,
And standing as before a dark tomb?

No, friends, never! Be true to the end, the war is almost finished. The day is so far spent. Arise, gird on the armor of truth, fight for the rights which all shall share in common when the battle is ended.

Troubles arise from the existing conditions, and that which has long slumbered is aroused and impelled forth to physical effects. Therefore, when you are engulfed by such effects, as troubles and confusions, which are the conditional outcome of things indefinable, and are compelled to order by such processes, meet that which comes with a will to learn the truth, and to conquer evil.

Make use of your heroism, if you have any, and angels will be witnesses for you, and you will be praised and rewarded for every good deed performed. Remember that angels bear witness for and against you in all you think, say, or do, lest you be moved to commit yourselves in a weak moment by adverse acts, by thinking or doing that which would be condemned when judged by the righteous judge, and you will be compelled to suffer with those with whom you found fault or condemned.

We shall gather testimony of that which is presented to us and the world of that which has existed as taught by men, and preserve them.

When we do this we will have no time to be idle. Our physical and mental duties will keep us busy. In this way we can individualize the best, for our strength increases in proportion to the demand upon it, and even by being pained from debility in mastering our task we become purer and mentally stronger, if not physically; and the cares which surrounded us for finding fault with others, and deception in talk and acts, will be consumed. A new life begins, new fields open for our study and usefulness, because the closed up avenues of the mind are opened, and then studies and physical labors will be pursued more energetically and sincerely, and the sought for results will be gained.

The car is in motion. Be workers, and prove your devotion to God, to truth, and to the angels whom Heaven has sent as evangelists.

LECTURE C.

TRUTH, WISDOM, AND CHARITY.

To reform the ideas which have become rooted in the minds of mortals requires great labor, and they are necessarily subjected to many painful processes when they are the objects of special care, for the purpose of having wrong ideas or ills extracted or eradicated from the mind and system, and more wholesome tissues interlaced in the sickly constitution, that the new ideas can be bred and born in that organism, and which are then divinely infused. Phraseology needs changing, as well as all other things, in a general process for reformation and reorganization, so that the object of the labors performed can be comprehended in the meaning of the present use of the language of today. The God-Head had been set forth as love, truth, and justice. These three heads represented it well, but were figurative of law, that is of the three first statements in the great constitution of the universe, which are paramount to all else, or to all lesser decrees and injunctions; as for amendments we do not have any, nor will we have any until all is done that was decreed to be done at the beginning, and then an especial clause will be universally issued for a new order of the creative and transforming labors.

Love, as stated in the first volume of law, embraces everything. It is the power which supersedes all law, and encircles with its great magnetic force all that is, and brings it to a harmonious and, therefore, to a happy state of enjoyment.

Truth stands as the representative of the breath of God's Spirit infused into mortals, and is thereby constantly supported. It is the word, the life, and the life power for all, that is, God's truths as they are from the beginning, and as humanity is and has been blessed to receive the word of God, this everlasting truth, by heavenly infusions or inspirations. Justice stands as a representative for the law of recompense, and is grand, and great, and uniform. But we need to illustrate the triune God-Head further, that it may be better comprehended, as some of the old ideas are yet remaining in the mind realm of the people that there are three persons in one, and that this is God, a great personage of unequalled magnificence, sitting on a great white throne, and constantly giving forth the directions or counsel for the ruling of the universe and all therein.

There is a shade of truth in this, but only a shade, for these powers, as I have said, were not emblematic of any persons as a God-Head, but of the great principles and laws. If God is to be viewed in such a light, it must be in a broader sense, and must necessarily be defined, that is, the great force into which all the lesser forces of intelligence center, and which forms or is the universal fountain and the ruling power of the universe. But this is but an embodiment of intelligence and principles, and not a constituted personality, but the God-Head shall yet have personal representatives. Truth, which is the word of God, and was embodied in Jesus of Nazareth, is to be the first power which shall be defined and shall be represented by Him, and He shall be the first and highest representative of the God-Head, not that truth has not found an entrance into other divinely-gifted mortals, and has been dispensed through them for the benefit of humanity, nay, that is not the point, but He, that is Jesus, ran the race with many other intelligences and won it, therefore this majestic right is His, and He is King of kings and Lord of lords.

Then comes wisdom, which takes the place of the Holy Ghost, and it is the universal power above this personality of Jesus Christ, and He is subject to that power; for from this power issues forth all which was, and is, and all that is to be. Charity stands for the second person, who is to represent the God-Head, and also the God-created race with the King of kings, and this motto has been issued that it should be placed upon the breast-plate of our queen of the universe when she shall be placed in this royal position, that at that time many mortals may be released by her, in accordance with law, and under the principles of true compassion for suffering humanity. Charity shall be powerfully felt at that time by the suffering millions. We would not have anyone to understand that charity was a greater

and stronger force or power than love. No, not so ; but it is and has been seen from the beginning that the condition of the people, that is of a large majority of them, would be very critical at the time of the review of the general spirit labors upon earth, in order to bring to a close the works of the plan, and pronounce them finished ; and love cannot in these trying times be exercised upon the captives of the power of the air, for pure love can find no access to their better nature any easier than the pure gospel can in such a state or condition ; nor can a mortal representative of this highest heavenly force or power be expected to exercise it upon the wayward opposers, with whom they must necessarily compete, but they can exercise an abundance of charity, and by it touch and relieve the captive sufferers. Then, after that is done, the love element, hand in hand with truth and justice, can be felt by these beings, and they can then be taught and led up the steep but pleasant hills of progression.

That the time in which all these works shall be and are being felt under the sun is now here no one can gainsay or deny, and the greater portion of all the works which were to be done are already accomplished, and all the powers are out to finish, each one, their part of these works, so that the indifferent can be subsided, and the corrupt trodden under foot, and the truth can rally above the ruins of the great worldly man-made structures which, by these forces and labors, will be overthrown and destroyed that God may be all in all.

1880.

LECTURE CI.

“And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, He sendeth forth two of His disciples.”

“And Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now that eventide was come, He went out unto Bethany with the twelve.”—MARK: Chapter xi, 1st and 11th verses.

In this text we have before us a picture which plainly illustrates the services of Jesus, as concerns His labors of the dispensation of grace when He dwelt on earth.

For that, as well as for two more great purposes for His mediatory mission, had to represent a three-fold yet united part, so that in due time the redemptive plan could be filled, and He could be set over His foes as ruler.

He became an undefiled, pure incarnation, to blend with the

first process when He was born in the man Jesus, and as such could change the elementary forces for the bodily perfection of the spirits who dwelt in clay, and are therefrom released by death. He atoned for the Adamic sin, for which He had set His life a ransom, and gave His body a sacrifice, and He dispensed the gospel of grace.

This three-fold career is not yet comprehended by mortals, nor has it ever been thought about by the students of the mysteries of godliness.

The last-named part, the dispensation of the "gospel of grace," of which the subject is a figurative statement.

Jesus knew that He was near the close of His labors, as by design He was to fill them, therefore it was shown Him to do as He did, to ride the colt into Jerusalem, and learn the results. The people cried Hosanna, and strewed branches under His feet, and put even their garments in the way, and cried: "Blessed is He that cometh in the name of the Lord; blessed be the kingdom of our father, David, that cometh in the name of the Lord; Hosanna in the highest." This revealed to the Master how the gospel would be expected, and that He, as King, would be applauded. The sudden change which followed, and ended in His death on Calvary, signified that a change would ensue before the final decision of the close of this eternity's labors, and that the Christians would scorn Him, and cast Him aside when the universe mysteries would be revealed. As His followers, those who cried the loudest Hosannas, would behold reality, and hear the truth as it is, and was from the beginning, they wish not that He should rule over them, but that they would cry: "Away, away with Him," give us a God according to our view, and in concord with the picture of our fancies; "Away with Him, crush and crucify Him!" This has already been proven, and will reach the climax before long, and now as then the end of things must come. The final decision of the long-transacted labors must be felt, must make a lasting mark on earth, and so prove the works which could not otherwise be stamped on the brows of men forcibly enough, so they can realize these eternal truths as existing facts, which are not a mystery, but which were from necessity shrouded in mist until all the marks of law were by actual works done on earth, and stamped on the canvas of nature, so the mortgage could be canceled which hangs over creatures and creation since the dawn of this eternity's day.

The investment of mind into matter was as a loan to the beasts of natural wisdom, who held sway over the reservoirs of nature. The agreement was that when matter would be molded into patterns

and forms, for use and beauty, by the power of mind and its executed labors as they had agreed to do by lawful enactments, that then all would be given to the power of and over the mind realms, and earth become released from the annoyances levied by these powers who hold the dominion over it in a natural sense until the said time. This time has come, and the beasts have thrown down their crowns, and worship the Lord God omnipotent and His Christ, to whom power is given over all, which is because he accomplished these difficult works, and is therefore able and worthy to open the seals of the great book of law, and its contents are being revealed on earth. These revealments of the universe mysteries find no acceptance by those who were the so-called followers of Jesus. They accepted Him as long as He remained seated to the right hand of the Father. They wait calmly for the change which is expected in a way similar to the expectations of the Jews, only theirs was a wish for an earthly kingdom, that they might be great and mighty under Him, while the Christians hope that He will, in the twinkling of an eye, establish His eternal kingdom in Heaven and on earth, and change Heaven and earth to physical view, cast all the wicked into hell, and take all the good to Heaven to enjoy rest, and indulge in songs of praise forever. This will not be realized any more than was the desire of the Jews realized by them.

He comes in spirit, He reveals His truths, and His angels have come by the thousands to reveal the truths which mankind need to know, in order to make possible the review which is in process. Who is it that take all these workings to heart, and understand them?

From this method of labor transactions arise the difficulties which were fore-shadowed at that event, and are now in physical reality before us. The Lord calls whoever He needs, that the works can be done on earth which it has been decided in Heaven should become a seal and mark for proof in all the degrees where labors had been pursued from the beginning, for the training of minds, and the improvement of earth, and the transforming of all things according to the speed of natural evolutionary out-workings, from one stratum of soil composed by the coherence of the fluidic and vaporous substances to one another. In this development the level is reached where it was intended to bring man before the crisis could ensue. But the majority of mortals are yet below this standard. They are slow in coming to stand dignified as gods above all in the natural world, and thus rise higher and higher, seeing clearly from that summit the way in which they can walk in confidence on to the mansions prepared

for them by their own usefulness on earth, and the works they have done, for which when truly at home they will receive their reward.

Too many cling to the things of earth, and remain on a level with the objects they love the most. They are not then above it, as it was intended they should be. They cannot then understand the "signs of the times," nor have a comprehensive view of the labors in process, because where they are the light from the heavenly light-house cannot reach them only in flickering rays, and very indifferent, where if they occupied their proper place they would see. They could not fail, and would understand, because they could hear the voice of the Father calling them home. They could see the servants who are sent forth to do the works which are necessary. After all the works which have been done in this eternity they would know that a feast is being prepared in Heaven for all who are found worthy to partake of it, when all is finished, then there would be no resistance, and they would be and remain friends of the King.

But as it is they turn in the critical hour. They wish to be the friends of Cæsar, even if the King must be crucified. In the present time the friends of Cæsar are all those who wish to be popular, and cling but *for that* to creeds and dogmas, and who wish not that God should do as pleases Him in performing His works on earth, which He must do through the agency of mortals.

Men have become accustomed to speculate upon what had been given them inspirationally from time to time from the universe fountain. In these speculations and suppositions is their mind, and they are wrapped in their own works, so that the spirit of God cannot lead them. Although the will power is strongly enforced by all different advocates of the religious ideas, and their own maintained by worldly arguments against others, but it will avail nothing, will result in nothing but woe and remorse.

Bible readers have become blinded by reading it so much in a natural mind and sense, and not in a spiritual sense, not longing for light and understanding from the spirit who alone can open the minds to that which is truly spiritual and inspirational. Therefore all passages have been commented on, and but few have been explained according to their true meaning spiritually.

Since I wrote this I have received a paper which I had not heard of before, in which points are argued which need to be noted, as it corresponds to what I have written in this. In the article headed the "Rich Man and Lazarus," the last paragraph reads thus: "This parable, to be taken as an individual fact, would be at war with all our Lord's teachings elsewhere, and would take the crown

of the life-giving power off from His own Head, and give it to Adam who was only of the earth, earthy." How plainly this proves the fact stated, that when truths are revealed as they have been from the beginning, that His followers who cried the loudest "Hosannas" would cry the loudest "Away with Him; give us the Lord of our own fancy.

If Adam was of the earth, earthy, then we all are of the earth, earthy, and are not the divine off-spring, are not heirs of the universe, and have in consequence all things in common with the beast, and could not claim any pre-eminence above the beast. But if Adam is the divine man, the perfect type of the natural God-created man, as has been revealed to us, and we are his descendants, then we are God's children through him, and to *him*, as God and as man belongs the crown earned by labors of many eternities, and bringing the countless millions of perfected mortals forth as perfected spirits of tangible forms, which make up his crown, and is the force which was needed to conquer the beasts of opposition, and of natural wisdom, and go forth in this power to open the seals of the book of laws. Thus these works were done to sound them on earth, to make marks from these labors on the natural canvas, and so have tangible evidence against all the arguments and assertions from the brains and lips of men.

Another point of note in this paper is in the article, "The Kingdom of God." It is this: "The governments of earth must come to an end by God's decrees of the severe prophetic terms, or 2520 years, or as much longer as the bride of the promised inheritance neglects to make herself ready, by a coming out from among the daughters of Babylon." He adds: "This is the day. We believe we have now come down in the stream of time to see. Yes, we say truly this is the time we now are actually in." Yet how far are these wise students from perceiving how this work of preparing was meant, and what it should really result in.

We are almost to the mark of law when it must be known, and great causes cannot be prohibited from arising by man's resistance. They come, and come forcibly, so that the truth cannot be gainsaid, nor facts be misunderstood any longer. Until then let us watch and pray, and study God's truths as they are given to us, that we may be ready for all the emergencies which the flow of the great universal tide may bring for us, and to us. In spirit we sigh: "Come, Lord Jesus, come quickly."

LECTURE CII.

"HOW MIND IS IMPLANTED INTO MATTER AND MADE INTO FORMS
AND OBJECTS."

When an idea is received, and is written or printed, it has taken form and becomes matter, for it is something then which can be seen, and even handled, and can be tested with the natural faculties of the mind or senses. So works this great powerful mind infusion, and so it has worked ever since the glorious dawn of this eternity. The action of the mind realms over the matter realms has proved itself the creative force. This work of creating is and has been kept in motion by this power of mind, also the transforming for brighter and better achievements. Now this intelligence which has ever floated above the dark water chasms is called the universal mind, and while its action is all in all supreme over matter in this spoken of way, yet there were special powers employed who were skilled in wisdom, and had acquired a mastery by trial over their assigned parts to act upon, and from the chaotic regions to evolve matter from which to build, as it could with mind and aerial changes be cemented, and so be brought into building material of all the forms desired for the objects of the plan which were selected by the great designer. So the things which in themselves were lifeless and useless were brought into use, and they are fashioned by the universal mind so they become a part of God, and all earth becomes redeemed from natural dross, which was a repulsive force to the growth of the pure infusions into men, and which has perverted men's principles. That which cannot be purified is separated from the purified and cast back into the chasm from which it was evolved, and there shall be no trouble from it or with it for a season.

There were no forms, no voices, in the beginning in the regions where wealth now abounds, and all things are in a flourishing condition, is enjoyed, governed, and its works promoted by beings like unto God; for, verily, mortals in their advanced state of culture are but little lower than the angels. They are even on the same level with them in co-operative degrees, as they understand angelic language and teachings.

The power of mind over matter has done all this, and the all-wise power which is supreme is ever active, and creates and regenerates the mortals who are spirits, and are from the mind world sent forth and planted into matter to so become tangible and purified in

forms suiting each one when completed by passing through transforming processes for such a completion.

Hence, we say, the beginning of these works was the intelligent action of mind upon matter. When the coherence of mind and matter was compelled in aerial as well as in matter divisions, this force was the impelling power to cause coherence. All was done by the compact of archangels who were complete in ethereal forms, but had not before come in contact with matter, and were not tangible in form. This creative compact, acting in concord with the universal mind, brought into action the issues from this mind by adopting chemical and immutable laws, and this compact again employed others who could by instruction master some needed works so as to have a co-operation in the material and co-material worlds, otherwise the work could not have been done.

The divines of the nineteenth century need a solvent, as they will not accept this truth about the master-builders in our universe.

Tell us who is God? Who is the chieftain of the creative compact? If you have an idea of a personal God, pray tell who He is? For when the Lord appeared to Moses to give him the commandments, Moses, desirous of giving a correct report to his people, asked: "By what name shall I call You?" He only answered: "I am who I am."

This would not be an acceptable answer now,—if a medium would tell what they saw and heard, and could not give a correct name, or tell from whence the message was received.

Alas! all the intelligence received in olden times, and all received now, is and can only be known by its co-operation in being witness and prophecy one for the other.

The teachers on earth teach in blind faith, and their pupils worship in blind faith, for they do not understand the gospel they preach. All the lessons of the gospel were given figuratively. It was an investment which through faith should grow to be large sums. These sums must now be divided, and knowledge is given as a certificate of each number and grade, by which all developments were ever encouraged and accomplished.

You shall learn the concealed design of each given lesson in the Bible; but if you will not try to understand the given precepts of the Master in these days, set apart from all time for rectitude and revelations, then, verily, the Master will not own you. Though you pray loud, and unto the time when He shall call you to judgment, you will have to hear the strong truth proclaimed: "Verily, I know you not, from whence you are."

The gospel of grace is not originally a dogmatic religion. It is constituted of practical good will toward all people, especially the needy. It is unlike the Mosaic dispensation where obedience to laws was compulsory. This compulsion formed limitations to not only the Jews as a race but to all born under the covenant, and so made subject to the laws, and children of the promise given in the gospel of grace, and fulfilled by the Author of this Heaven-born religion.

But men have despised these beautiful lessons, and limited the powers which are companions of the grace dispensation by churches and creeds which do not belong to it.

Formal preaching does not bring light into the benighted minds, nor touch the cold hearts, but deeds of kindness, and pointing out clearly the way from earth to Heaven, by bringing all in rapport with the divine mind and the spirit guardian of each. The ways in which God works for His earthly children must be opened, and kept open, for when closed it is like midnight gloom in the mind realms below, and no man can work because of this condition.

The way by which God's will is made known in Heaven is through the avenues which are all open, and the issues from the central light and ruler are conveyed by messengers, and taught as given. These are told and expounded until correctly understood. Questions are asked and answered. Those learning listen with reverence. Gratitude is seen in their faces as they look upon those who are teaching them new lessons of usefulness and truth. It should be so on earth, and shall be, for mortals have prayed long that the will of God be done on earth as in Heaven. And it will come to pass, and it will be a universal practice, that religious training will be recognized in its original purity, and traced to the source from whence it first issued, and from whence it is supported. Then mortals can see how God regenerates the natural man, and makes him divine.

The world's doors must be opened, for the King of kings comes accompanied by many saints and angels. Is it prejudice against heavenly issues, or is it the common curse of *sin* by which mortals are beset, and which even in the material world is a force of repulsion to the growth and promotion of the religious nature in man? Both these curses will bolt the doors against the entrance of the "King of kings." These doors will be opened and left ajar until the inner life objects and workings are seen. This work is and has been done. It is the development of the spiritual senses belonging to the dual being found in each mortal. For this purpose mortals are made mediums, and are used by the angels who are sent as agents to do works on earth. No one can be captain or chief over a band of

spirits, and assume control over a mortal who is to work in the degrees with them, unless they have a pass or commission. This pass is a supreme issue, yet in the lower grades the employees hold the pass, those doing the work only as servants as they receive orders. But it is all a work which God has issued to be performed, therefore it cannot be put down, for it must triumph, inasmuch as it is the lawful course by which mortals must be worked upon in these days of review, and in this way is earth being reaped, and the world's doors opened.

LECTURE CIII.

"Wherefore should the heathen say: 'Where is now their God?' But our God is in the Heavens; He hath done whatsoever He pleased."—PSALMS, cxv., verse 2.

When David wrote his book of Psalms, he was acted upon by a spirit, by divine power, and his utterings were prophetic of the coming Messiah, His works and His sufferings which he would have to endure from the perverted and rebellious people.

Then, if the prophecies of the Psalms pertained to him whom we recognize as the Messiah, namely, Jesus of Nazareth, the crucified and resurrected, then those words need comments even today. For they were brought forth by the heavenly ministers with all their vigor and force to impress the people of today that the Saviour of the world is now working on earth to fulfill and end His three-fold mission, which only had its beginning in Galilee eighteen hundred years ago, for the purpose of fulfilling this great work of redemption.

He returns now in spirit, and labors on earth, and with Him are many thousands of saints and glorified spirits, who are happy to do what they can to bring this great and glorious work to a close, so that it can be declared finished, which declaration will be made from Sinai's mountain in a lawful manner, to show the great contrast of that declaration of Jesus' life work on the cross when he cried "It is finished" with the one which shall also be declared by Him, but in power, might, and glory, which shall cause all the perverted to tremble with fear. People on earth are being prepared by heavenly ministers for this, as many as will listen to the admonitions of these ministers.

Now we would consider what class of people constitute the heathen of our text.

They are not the heathen commonly so called, because they have not heard the gospel of salvation, and have not in that sense been Christianized. It means those who have had and do have all the opportunities and privileges, but have grown so vain, wise, and rich in their own conceit, and are so full of idolatry and deceit. Their grand things are their gods, which they worship, and meet in their churches as did the heathen of old at the high places, to so worship their idols. The true God finds no entrance, the mind being filled with conjecture and fancy how to obtain and glorify those lifeless gods.

The second question is: "Have we left the ways of the heathen, and do we endeavor with all our strength of body and mind to serve our God, and do His will as He reveals it to us? If so, we need not fear, for our God is in the Heavens; He doeth whatsoever pleaseth Him, and the earth, and all earthly powers and principalities, can do nothing against Him.

He does not leave us a pray to the wicked if we trust in Him, and to His will. He permits our strength to be probed that it may be increased, but we are not harmed by it. The fires cannot consume nor the waters drown us through which we may be led to become purified from our system dross. Nor does He leave us comfortless, but comes to us and imparts a heavenly peace which abides with us, and is ever present in the hour of trouble, when we really need His presence and aid.

Our God is not like men's idols. Nay, He hears our prayers, and delivers us from all evil, if we but trust Him fully, and abide truly in Him, and keep His sayings, and not wander after these strange gods which constitute the idols of the heathen, and so divide our devotion between God and Mammon, which cause those wavering conditions from which we realize doubts and uncertainties, certainly from having trespassed against the known will of our God, for we do not feel remorse or fear for wrongs committed in ignorance.

Wrongs which we cannot see we are not aware of, but have stumbled, and do constantly stumble, blindly into by-ways; often pay homage at Satan's shrine, ignorant of the fact, because we have not yet reached that degree of development where all mists vanish from our minds. If we had reached it we could readily discern what domain we are in, and would know at a certainty at what shrine we are about to bow for worship or sacrifice.

There is another condition which at this day represents a great part of the mortal mind realm. It includes all of those who are quite intellectual, have their minds filled with knowledge of every sort.

Yet their minds closely resemble wholesale packing houses where there is a constant coming in and going out business carried on.

In the mind realm, and co-operating in the matter realm, the prompting force is the motives. Are they pure or otherwise? The majority are not at all firm. Their motives are at variance; moved and turned by all which is taken in and given out. Thus the light which should illuminate the individual is flickering as though under a heavy breeze of doubt and hope, of fear and trust, and these opposite powers keep up a rebellious and system warfare until one or the other of the leading functions gains a predominance for good or evil.

In such a state, persons are rated in the degrees of those very much diseased in mind. Nothing is produced by all their mental and bodily activity which is good, or could be used to fill out the warp of life, for all the products are in tangles, and unprofitable piece work.

All such are led to pass through the ordeals prepared for such diseases, for in such a state of mind they cannot see their failings, or discern right and wrong. The afflictions they realize are for a system cure more than as a penalty for committed offenses.

Are we, any of us, in these conditions which would make such treatment necessary, so that the heathen could say: "Where is now their God?"

I trust not, yet I fear that it is so, and why? Because I behold the discordant conditions and elements by which co-operation is provoked with different and illegal conditions, which cause many unpleasant realizations. These facts speak clearly that there is still bondage, and not full freedom; that the different degrees have yet a right to hold us in subjection, because we have willfully or ignorantly committed a wrong, and have been found wanting when placed in the scale of justice.

As long as this is so the scales cannot be fully removed from the eyes, nor the system cleansed of its desires to wander after the heathen, and obtain and worship their idols.

Oh, the strong admonition which comes over the wires which connect the visible and invisible worlds. The words are: "Oh, that ye were cold or warm, firm in your convictions, and in your services wholly devoted to either God or Mammon."

Why wear the marks of uprightness and purity and say: "We love the Lord, and wish to serve Him," when your deeds are evidence against the word of your mouth, that you speak an untruth.

Ponder upon this well, for the eyes of the Lord search the depths of the soul, and all intentions whether good or ill are known to Him, and justice is measured to all accordingly. Let us ever bear

in mind that our God is in the Heavens, and doeth whatsoever pleaseth Him. But the earthly governments are yet under the direct wielding of those authorized to act as rulers in the finite degrees. Certainly we are not favored by them as much as those are who are wholly devoted to Satan, and have no higher aims than those belonging to this material world.

Those rulers and agents expect much more of all persons who claim a right to higher degrees, and have ascended higher in the scale of existence. Therefore all misdeeds are observed strictly and punished severely, for it is promptly brought to judgment. We should therefore walk carefully, and be observant of how our words fall, and how our deeds may be in the sight of the Lord, and also in the sight of mortals.

For our God remembers us in our sufferings; He keeps the record of what causes trouble in the so-called days of provocation when we are led into conditions and encompassed by them, to try us as by fire. He will reward us when we become wholly under His government, and can of a truth be called citizens of His dominion.

Now to return to David we would say this, that David was the one whom the Lord had selected to govern His people. He was a man after God's own heart; and why? Simply because he was gifted in that degree that he could be acted upon by that spirit whose right it was to govern Israel.

He was not wavering in that, but constant, although the weaknesses of his flesh were many and grievous, yet he was in that one degree a devoted servant, and was rewarded well for his services.

Saul, too, was a medium, and was therefore anointed and placed in power, but he was wavering in his devotion.

He became vain, and accessible to ill disposed spirits, and so was cast aside as an unclean vessel, and was accordingly punished.

We say this that you might be prepared, for when the present struggles and conquests are over, and earth has been reaped of the harvest now ripe, then earth will be governed thus by the holy power from on high, as stated in the prophecies of Daniel.

It shall be done by mortals to whom these powers can have access, and so control the earthly governments.

All these things alluded to, and many more, are parts of the mission of Jesus, and can only be realized on earth as His mission becomes finished.

Wherefore all the saints and angels work with great delight to finish these works, and thereby bring prophecies to an actual realization on earth.

LECTURE CIV.

"THE THIRD GREAT EVENT IN COMPLIANCE WITH ULTIMATE LAW."

Today hear, oh, hear, the Lord's voice as He calls upon each and everyone to listen to the inner voice of the spirit, and to the outer voice of nature, which, in its regular changes, manifests the wisdom of God and the law of transformation. Return, O mortals, from your idle dreams and come unto Him. For nearly two thousand years the gospel of grace has been preached, and faith in Him loudly proclaimed, and salvation from eternal woe or death has been declared to those who confess faith in the Lord Jesus, until they are wholly dependent, and think there is nothing for mortals to do but to believe this promise without annexing thereto the works of life, and to follow closely the example of the Master. This being so sadly neglected, He calls aloud to all who will hear, and says: "The day of grace which has lasted so long is now at an end."

The third great event is now in commotion for the transforming of the thoughts of men and the systems which are man-made according to the provided laws regulating all systems in the mind and matter realms. This old cry must be hushed. Its time has expired.

This third and last event, which is the greatest landmark of our eternity, is and will be similar to the first one, namely, the Mosaic dispensation, and this of necessity to bring together the types of the likeness in system composition and purity of the soul.

I am going around my subject somewhat, which is for the purpose of giving some details of this event now in its rising struggles with the opposing and gross elements. But I do this in order to make a distinction for those who claim that there is no necessity for more revelations from Heaven directly since Christ's day, and are unwilling to accept any of it.

Let us note all these points carefully, for such are the orders as they are supremely issued, for none will be excused who read the Bible yet deny and reject the present labors of angels on earth. Nor will any be excused in that great day of final decision which is close at hand. The call of the angels of love and mercy would reach every ear if the rebellious mortals would not willfully close the world's doors and their own ears, eyes, and hearts against the present labor transactions, and against the divine voice made audible through mortals, and in all the natural changes likewise. No plea will be accepted in that day, for the servants of the Lord who are and have been sent to

inspect the Lord's vineyard which He put out to stewards, to learn what fruits have been yielded, and how those dependent upon these stewards have received their due rations for their hunger and thirst.

It is strange that the boasting Bible-readers will reject what is therein prophesied which must come to pass. But they do this that they, as the Gentile nation, fill the measure of the Jewish nations, and of their forefathers, for the smoke from the man-made temples on earth rises like a stench toward Heaven, and is the testimony of impure worship. True worship of the living God is turned into mockery and a mere lip-practice or service, a gathering for convenience and show more than to learn, and to offer up the purest thanksgiving for wisdom and strength received from the heavenly home with which to conquer earthly ills, and solve all mystic problems.

True worship is not marked by grand oratory, or any display of flowery speech. The highest truths must be sought for in a simple way, for so are they given, and only so can they be found and learned.

God issues wisdom and truth, which is directed to mortals according to their degrees. And it is for this reason alone that all who ever were the servants of the Most High God, to receive and give revelations, were born in common circumstances, and kept from acquiring a good worldly education. They all have, and have had, the inborn power to learn fast and well, and would if not kept back go ahead of the marks of law, namely, of giving revelations in grammatical order and language to suit the people. This is not wanted, for how could the earthly wise ridicule if there was nothing to mark the contrast, which contrast is a lawful one, a right belonging to the order for all who act as mediums between God and men, and stand between the visible and invisible worlds, and in *this* many who have been called have failed and fallen victims to pride and the desire to be praised and honored by men. They have become eloquent and sought to make a grand appearance rather than seeking for the pure truth; they craved favor from the world rather than from God, whom they were called to serve in this review of our eternity's mind productions. A sad fall this is to those whom it concerns throughout all lands and nations.

In this critical epoch in which we now are it should be remembered that all new presentations, no matter how grand and plausible they may be, if they have not substance, they are hollow bubbles thrown out from the turbulent breath of men. Search ever for the true platform which is law and gospel. Then you can discern when

you have true revelations from God, and you can safely rely upon them.

Accept nothing but what guarantees safety under Jehovah's shade, and which will protect your rights as heirs of our heavenly Father.

This present third event is enacted for a devotional union, and is in many respects like the first one. The Israelites were physically led out of bondage from Egypt by Moses the prophet, who represented the first dispensation in the *race* and prize for the rulership. Jehovah, through Moses, gave laws to men, both for their devotional culture and their physical regulations for all their life pursuits. This Moses did, even as he heard it, and, as he saw impending dangers from compulsory conditions with which the Israelites were surrounded, and which, to conquer, demanded a physical counteraction.

In the present event or closing up of the labors of the three divisions by which the God-Head is represented (and which in equally divided time measure marks), and as the revelations are now given and finished, the God-Head shall and must be comprehended by mortals and spirits of inferior degrees.

The labors of the true representative of the present event are also to lead out those who are true Israelites, and belong to a high spiritual degree, yet have become servants to Egyptian practices, and are held in bondage and servitude by those types. This leading out is not physical but conditional, and all who are led out are taken through the wilderness of conditions which they must conquer and subdue; and they need, therefore, especial advice regarding their pursuits in life, as did the Israelites, for otherwise they would drift into bondage again, for their thoughts wander back to the flesh-pots of Egypt, the social pleasures, display in dress, and all which is for earthly pleasure only. Then, when they are told, and heed not the instructing voice, their former conditions will again surround and consume them. The especial work is to lead out of these subjective conditions, and from Egyptian servitude, all who are marked and belong under Jehovah's shade.

Think not, friends, that the present infusion of heavenly knowledge is dependent on its various manifestations, wherein can be observed the display of supernal agencies. No! the importance lies in this, to learn to people the degree and type differences, and the orders which are branded and which are pure, and, when it is seen, then make use of your will power, and resolutely throw off the shackles of bondage which hold and have held you. Arise, and go to the Father. Return from fables to the true and living God.

"Is Spiritualism no fable?" This is asked in a tone of sarcasm by many who have been observing the different displays and promulgations under this modern title of the old-time proximities of forces and powers from the mortal and immortal worlds for the purpose of renovating and regulating the systems and elements according to the laws of regulation, and as nature in her evolving march demands it.

Well, I will answer that question truthfully now and say that much of what is and has been termed Modern Spiritualism can be termed a farce, and yet not exactly a farce neither. For it is not an empty farce, none of it. All is filling crevices which needed filling, and no portion of it is allowed without a purpose in its display. The whole of it is wisely managed and belongs to the work of clearing up the accounts of the past advent of Christ. Many who do servant labor according to higher orders seek for such mortals on earth who are like themselves in system composition. Then it does not matter what their physical condition is. If these persons are not directly under Jehovah's shade, these spirits work upon them and draw from them so as to complete their own incomplete forms, besides doing the errands for which they are permitted to return to earth. In this way many become enabled to enter the progressive spheres before the final decision is made. Yet it is but a small part of labor, and while it is tolerated a season, it is not the work of the angels of light; therefore, all should learn the spirits and type differences and endorse nothing but what can stand the test.

I have answered this one question, now I see another. It is this: "Why does our Heavenly Father tolerate the return of undeveloped spirits to work upon innocent and unsuspecting mortals?" And add "It can only be the devil. God has nothing to do with it, nor will we have anything to do with it." To all who, in this age of common progress, ask such questions, we answer that it is owing to their ignorance that they so commit themselves in a matter of universal interest.

The devil is no autocrat, no independent ruler; is governor nowhere where lawful changes are made. But he plays a conditional part in the great world drama, and represents the innate and wrought evil, which is and has been evolved from the chaos of nature's reservoir, and was taken, in needed measures, to build men and worlds, to obtain by way of transformatory changes the wanted forms of design.

All of this class need a long and sad conditional experience, for they evince in their words that they are dwarfed in intellect. Some of their organs are largely developed and active; others

cramped and inactive, lest reason could speak through the proper channels and bring to their view the facts which everywhere abound; and can be gathered and compared with the old-time prophecies and revelations, regarding devotional culture and religious regulations in accord with the need of mortals. Learn from history, from your Bible, and from present revelations and rehearsals of what had in part been given. Only so can the imperfect ideality become more perfect and the mental departments be brought to an evenness and regular order, so that pure intuition can be made possible. As long as the temple of the human soul is not sanctified with truth, and a sincere desire for truth, so long God cannot enter there and abide, and all manner of ill conjectures are then having birth in the mind because there is no preventative within. The impure vapors are breathed in, and are made to produce impure conjectures and thoughts. In this lies the difference of the infusion of that force which nourishes the brain. The constant draught for culture and growth is pure, being received from the ultimate fountain in rays of brightness which enter the mind and soul, or as vapors which are breathed in from the atmosphere by worldly spirits of low degree, and the results are before you; they need not be explained. The importance of today is to solve this conditional mystery by which mortals are thus mentally supported and worked upon conditionally. This is the advent for the people before the ensuing of the spoken-of crisis. Make use of the opportunities, for all who do not will remorsefully regret it when this time is past. All mortals should see to their own individuality, and if you find that you are not under safe shelter; by all means try and get there while you may. If it is through great difficulty it is worth fighting for, to conquer the bodily and external rebellious elements which are averse to purity of soul, and honesty of purpose in all things, for now the earthly testimonies are being gathered by angels, and are put on file, for that spoken-of day; and some of the special testimonies are yet wanted in the upper courts to balance between the nations before the crisis can take place. Then the play called the great world drama will be ended; and the earthly time ended for this eternity. Time measure will be different in the next eternity, and the customs and the regulations of customs likewise.

The most important part of the review is already finished, and the labors are nearer to a close than is generally supposed, even by those who have been close observers, and also co-laborers with the angels. There are but few on earth who have recognized the time and the importance of today, and have taken it to heart. But when

the mists have cleared away, then many shall see and comprehend it, and then shall be wide spread that which had been told in secret, and taught in private. Yes, in the streets and on the housetops shall be discussed that which had been transacted for earth's pilgrims, so that they could get a start and understand the intermingled labors of conditions, and learn how these conditions can be governed by acquiring a knowledge of them, and also the leading out from the magical captivity is made possible by gaining a knowledge of these conditions which can only be gained by study and experience.

To bring all souls to true spiritual freedom is the design of the Father, and this design is being enacted on earth by the angels of light, who do this work with the aid of mortals who are truthful and so organized as to make this possible.

The design of the Egyptian types of spirits, who also work upon earth, is to levy heavier burdens on whom they may, and bring them still farther into their captive degrees. It is their privilege to return as long as the review season lasts; wherefore, it is very trying for those on earth. Therefore, watch and pray, and be cautious in all your deeds. In all thoughts and desires observe law well and do according to the rules of grace; be truly devoted to God, and do not deny his Christ, for only in so doing can you be aided, and be protected under Jehovah's shade. All who deny God and depend on their own wisdom and on the worldly support in the decisional conflicts, these will bring upon themselves sore perplexities, and will be enveloped by this cloud of those who are working opposition to God, truth, and justice. They will perish under this cloud, for the time is too short for their recovery and redemption in this eternity. Be therefore wise and listen to what the spirit of truth and wisdom says, for not all who have been called become fit to enter through the gate and partake of the Lord's supper, and whosoever climbeth in otherwise is a thief and a robber, and cannot abide, but is thrust out, for truth hath not abided in them.

These things which we have taught and herein transacted require soberness of mind, and sincerity of heart, in order to study them, and to knowingly perform each part in strict compliance with law, which, however, has not been done by some of the called workers in aiding the angels of light physically to accomplish what spiritually was decreed to be performed at this time on earth to mark therewith this present third event, which stands as a product of the two former ones, to which it is related. It will not fail in its purpose, which is, to clear up misconceptions from the former dispensations, and unitize law and gospel, and bring all people in due time to one

common belief in one God, who is all in all, and faith in humanity. All will learn that the oppositional strife was a wise enactment of the Supreme Law-Giver, for otherwise the growth of reason would have been slow in the material worlds, in the minds which naturally loved ease, and the present state of intellectual power could not have been reached. So it was good, and shall be seen and understood as good by mortals, as the powers who worked differently upon mortals from those who remained in the limits of law and gospel, by which the spoken of three great events are marked, and by which the straight line from earth to Heaven is paved. But as they now return in concord with design and as decreed from the beginning, all will teach law and gospel as it is issued forth from the universe center. Then it will be felt in the mind realms of mortals, and all will speedily be brought to a progressional knowledge, in which all partake as they have mental strength to understand. The great strife about religious opinions shall cease, and peace among men shall become as universal as progressive knowledge, and shall be ushered into the world as soon as the earth becomes free from the present existing customs and forms which were the works of men. This freedom will be gained by the celestial workers who are sent by a special issue from Heaven to earth for this purpose.

The most of the religious works are greatly dwarfed by men's suppositions and comments on the divinely-given fragments, which will meet with a decompositional change, and after a season of strife will be given pure and beautiful. All which is impure and unhealthy for mind and body is rejected and cast aside. Let yourselves not be persuaded either by angel nor mortal tongue into the belief that your own wisdom, outside of divine wisdom and power, will save you, for it is a false idea.

Let all the world cry truth away,
We'll give from error freedom,
Yet shall truth rise and hold full sway
In God's eternal kingdom.

DECEMBER 2, 1879.

LECTURE CV.

“WORLD’S CURRENTS WHICH BEAR THE MASSES, WHAT ARE THEY
AND WHERE DO THEY LEAD?”

A general repelling force to the common progress of mortals is that the common opinion as to what one does, or to what society he belongs, carries with it a dead weight. The effect is so great that we find no language to express it properly, lest a definite answer would be misapplied.

The popular currents are poisonous to many, and lead many to impure resorts.

As travelers floating without rudder or compass, not observing whether the wind blows good or ill for them, not questioning the fact before taking voyage, how is the boat in which we sail? Is it well constructed? Can we manage it, or have we any at all? The fact is too many are but hangers-on to the opinion rays thrown out by others, and are pitiable subjects. While in their blind folly they do not perceive that they are poor and wretched. But this being a fact it becomes a realization to some sooner, to others later.

In their course of travels all learn the lessons they started out to learn, and have themselves unknowingly been permitted to bear burdens beyond their strength, and thus unable to comply with constantly increasing demands. They cannot help incurring penalties; they cannot pay their debts; hence there is suffering or punishment instead. If they could cover the demands there would be no punishment, no suffering, and all would be pleasant and well from one station to another, having a constantly increased supply of means, having more and better opportunities to acquire knowledge, and thus add to the pleasures of travel.

Such, friends, are the facts of this endless journey which begins on earth. The means you need to supply the demands of travel is knowledge upon every vital point which has a bearing on the route from this to the next station, also which are the best and proper places there.

It is a lack of reason when men assert that there is no need of mortals troubling their brains about the mystic future. “They can sail on in the great world ship under the guidance and pilot of Jesus. He will see that every soul on board is well taken care of when on the shores of the immortal climes. The ship stops each hour of each day to unload and receive as it passes to and fro on these errands of

love and mercy." But this you must look at as not being in concord but in opposition to the strict and inevitable law of progress.

Men are created to individualize their own being. Their growth and perfectness as to their real being is held in close proximity with their mental condition, whether it is well trained, well balanced, and bright in all the tissues which therefrom issues.

A man who is a habitual extremist in one or two studies is like a consumptive person. The parts through which health is breathed for spirit expression and growth is clogged and finally entirely wasted.

Then when that traveler is placed on shore, no matter whether under the great pilot Jesus, or a servant, it is all the same. He is only what He has made Himself, and that is a very disfigured being.

So it is with all manner of mental idleness, or wrong mental exertion. What is not true culture produces nothing for the true individual. Then there are no means to supply demands.

No confession of faith can or does give anyone a pass-port through the pearly portals into the spheres of rest, but only their own individual worth which their own being shows. The records are very strictly kept for all.

All the maimed and deformed must remain without, and cannot enter the spheres of rest and bliss, but must comply with all manner of unpleasant labors, to thus become initiated into the order of progress, and then ascend and individualize according to their increase of strength by way of these labors.

It is to this, friends, the popular currents lead you by not thinking for yourselves, and estimating the duties of your marked-out travels.

LECTURE CVI.—(POETRY.)

"WINTER, A DRAMA OF LIFE."

Time in his travels brings forth speedy changes,
Seasons are chasing each other so fast;
Spring comes for all in the morning of life,
Summer in manhood, with it much strife;
Autumn then comes with changeable storms,
Life's leaves do wither, and expose deformed forms.

Then winter so stately forces his way,
Snow covers the locks, gone is life's May;

Slowly and still the boats glide along,
For weary travelers whose strength is gone;
Chill is the atmosphere, tot'ring the frame,
As travelers take voyage to go whence they came.

Why are you weary and shattered within?
Let the old house wreck, a new one you'll gain,—
A body which never is heir to diseases;
Let sunny thoughts change all chilly breezes;
Winter is lovely when ready to meet it,
Build up true manhood, verily you need it.

Winter! how grand thou art, and needed
For recreation of all things seeded;
Season of seasons, I love thee best,
Thou callest the weary home to their rest;
Thy mantle of snow and ice is pure
For all who did well summer's heat endure.

Welcome, O boatman, pale and bright,
Angel of peace and transforming might;
Death to the mortal is life to the spirit,
White robes and crowns to all who merit;
Givest thou freely, pleasant and still,
Lord, all thy plans work perfect thy will.

Ever shall be every pilgrim's will,
Let all study carefully thy works and be still;
Nature so lovely, in seasons divided
For every convenience, and thus provided
Is labor and food, for body and mind,
Study much harder, be no longer blind.

LECTURE CVII.

SUBJECT OF LECTURE FROM SECOND EPISTLE TO THE CORINTHIANS: CHAPTER IV., VERSES XVII., XVIII.

"For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. While we look *not* at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

The sounds of inharmonious tones are heard in mortal atmosphere;
Men value not this priceless boon of life immortal, but they are
One 'gainst the other, all against one; time and eternity's curtains are drawn;
Immortals view gladly man's mortal estate; mortals are led through yon open gate,
Till by this exchange inharmony subsides, and earth awakes to this glorious dawn.

Yes, friends, a brighter glow is settling over earth than was ever realized before by mother nature. The light of man's immortal condition and life is dawning, and it is truly a glorious dawn, for mortals in this age do not need to look through a glass darkly, but can, if they will, see face to face; they can if they will but have the knowledge of all upon or into which they had centered their faith.

Heaven opens, angels come
To tell mortals of their spirits' home.

This is a priceless boon, yet it is not prized by the majority of the people who will still cling to the prophecies as though they were made today, and look for the realization of them as being afar off. They would rather look at the things *not seen* through a glass than to see them clearly. They would rather think of their departed friends as being far off than to meet them face to face and commune with them. And this is not all, for there are those who cling to the letter of the gospel, and scorn the spirit which had produced the letter, and treat with contempt those who hear the spirit's voice and pay heed to it, and become ministers appointed by the angels to administer to the needs of the people. They are treated with contempt by those who are mockers of the gospel, for they worship the letter, but do not accept or feel the presence of the spirit. Therefore, we say to all those who bask in this heavenly sunlight, yet have much to contend with and endure in the mortal degrees, for the reason that they are devoted to God and are willing workers in the Lord's vineyard, in this the eleventh hour; to them we say: "Your light affliction, which is but for a moment, worketh for you a far more exceeding and eternal weight of glory, for you look not at the things which are seen but at the things which are not seen;" that is, not seen by those materially blinded, because the ways of the world seem to them to be the real, the best, and they covet worldly things, and do not exercise their spiritual faculties, nor give them out in exchange now in this review, but they would rather bury those God-given talents and spiritual attributes beneath creeds and formulas, or tie them up in a napkin of material popularity, so as to sail with the world in the air-ships composed of the worldly commodities, letting the stanch old gospel ship sail by them, time and again, but they were never ready to take passage on a voyage to the immortal shores to be refreshed in spirit, and to receive truths and messages which the All-Father wishes to send to His earthly children. And yet they claim that they do the will of God. How many do we behold, who are cold and materialistic, who are barren as a sandy desert as regards

the fitness for the gospel ministry and labor in the Lord's vineyard, yet they above all others cast shameful, yes scornful, looks at those who were called by the Lord Himself at this the eleventh hour to work in His vineyard. They say "We have endured the heat of the day, we have preached Thy gospel, we have fed Thy sheep." But the Lord's mind is not like the mind of man, His ways are unlike the ways of man, and He knows the deeds of every man, in what spirit they were done and for what purpose. Mark ye this, that he who has no message to the people whom he is to *teach* and *instruct*, the same is no messenger; hence, is an unjust minister who but fills the place to conduct mortal worship after the fashion of the world, and which is not only rejected by the Lord of lords, but, further, it is an abomination. Let all who are teachers see to their own condition, and apply themselves to seek for wisdom, and for the hidden and spiritual meaning of the gospel truths, and knock at the door which opens into the inner life and it shall be opened unto you, for all who seek truth shall find it, and all who knock, to them the door shall be opened, and all who come in shall not be turned away empty, but they shall receive that knowledge for which they yearned, and they shall be surrounded with that heavenly glory which is necessary for the unfoldment and growth of their own indwelling spirits, and then by perseverance and sober study all mystic problems can be solved, and all which is truly gospel must be learned and taught as eternal truths in its spiritual tendency. Eternal truths pertain to the past, to the present, and to the future, and can be applied thus beneficially if they are understood thus in their three-fold bearing. Rob the gospel of its immortal wing, from whence it is given and supported, and it would be nothing more than material strife, and it is proven as such, rated and deprived of spiritual support and power, by this, that the promised spiritual gifts are not abiding or manifest, or which were truly to follow all the true disciples of Jesus. But here is the material gulf into which all the world's currents flow. Boats of all kinds are afloat upon it; commerce from world to world, as divided by oceans, is *carried on there*, and all the world's attractions for the purely material minded are found *there*, and this gulf must be crossed, without paying heed to any of these natural *enticements*, in order to reach the immortal shores, and to learn spiritual truths and to receive heavenly wisdom, for the gates of the immortal worlds are wide ajar or open. Angels go to and fro on their labors of mercy and their various duties and errands, but they do not need to cross any gulfs. The angels tread the atmosphere and come upon the threads of conditions; also, they send forth desires to those who

yearn for them and for truth from their spirits' home. Immediately after mortal dissolution a spirit can approach those of his own household the best, because they are in sympathy with the departed, their loves are awakened, their thoughts are about them; hence, all this furnishes material which spirits can work *with* and upon, and the avenues of the minds of those afflicted by the death of a member of the family are opened, and that spirit which is divested of its mortal coil works upon the mind and the faculties of the spirit in mortals, even as they can be touched.

Then mortals are led to view the things that are not seen by the natural eye, but by the spiritual eye, and which are received by intuition; and if they remain faithful, then they receive new light daily from their spirits' home, in which light alone the truths concerning men's estate as past, present, and future can be *discerned and understood*. Many profit but vainly by their light afflictions; their sorrow is but a surface sorrow, and it soon passes away; they look about themselves and see so many attractions and enticements to beckon them on out into the world, soon to be drawn upon this material gulf by a popular current of worldly conditions. Then the mind grows dark again, and all the desires are for the things which are temporal, and which are viewed and coveted with eager eyes, but who is there that considers the end? Who among the millions thus engaged can be the first approached and led to behold the end, or the dangers of their position and pursuit of all who are found there, and who are thus spending their precious time, which for the purpose of self-improvement was granted them? All things material perish; hence, mortals that are wholly material perish also, must perish, for although they are gifted with life eternal, yet they scorned such a salvation, and made use only of their natural senses. They, like all material things, are but temporal, and are given over to the natural changes the same as all matter which is compounded into material objects and things, also into mortal bodies.

You must improve your God-given attributes, for only by that will God know and receive those that are from Him and His. When the germs of the spirit are not even awakened in the material soul or body, where then is or can be the individualized spirit that can acquire an immortal form? verily then those precious but unimproved gifts are taken away and given to those who have acquired with their own gifts that were given them at first by the way of a goodly exercise of their intrusted soul powers, therefore, again I say, consider the end; consider from whence you are and whither you are going, O ye vain and self-wise. Too many, yes, the masses, that had been first cast

out upon the tide of uncertainty from thence were attracted by tokens of spirit power and led away captive; they argue up that all is well. The spirits have form, can return and do many things by which to prove their identities that they were akin to us, and have departed from our world. They say they are happy, also all these affirm that they have never seen Jesus, who is claimed by Christians as the Saviour of the world. They have never seen more of God than they saw upon earth as manifested in His handiworks and prevalent over-ruling power; hence, these mortals, enraptured by this received intelligence of a continued life, think themselves very safe, and grow more and more infidelic and materialistic, not knowing what they do, even by holding communion with their departed friends, because they remain upon the surface, and do not enter into the inner life really, and do not seek for the pearl of all price, the pure gospel truths, the words which light up the dark world and lead the benighted mortals out into spiritual freedom. They argue that nothing is ever lost, that nothing can be lost; hence we are safe, safe without a Christian Saviour, for our works shall save us. Well, friends, it is a truth that your own works may and will save you, if they are done in the right way, in a true and sincere spirit, otherwise your works will profit you nothing. Again, they argue that which has had life once will forever have life, and that no being can be blotted out of existence. Well, upon this point you will have very much to learn. Certainly, there is nothing lost, not even an atom; but, then, whole worlds are consumed and given over to the natural refining processes for an improved reappearance. Even so will it be with those non-spiritual mortals. They are, while in that state, only clods of clay, and although they are left to run their chances for progress, even after death, they are not left thus eternally, no, only to the time of the now very close eternal division. Hence, it is an eternity's loss to and for all who are not found worthy to be numbered among the blessed in the various progressive degrees, from the first grades to the highest; and also that very many will remain without the gates is only too true, and this will be the sad experience of many who think that they are basking in immortal sunlight, but they are not learning the truths by which to profit for time and eternity, but are scheming; they receive and covet supernal knowledge to aid them in securing the things they see and covet in the material world. Hence they are making perverted uses of the extended mercies of God which are sent to turn them from their follies, and cause them to study sincerely upon their life purposes, and to find them, aided by the heavenly workers, and to comply therewith. Then only is it a

benefit to have communion with the departed, not otherwise ; but in this, the third dispensation, mortal desires and adverse yearnings are as prevalent as they have been in the former two great embodiments of God's truths upon earth, and in mortals, and I say now of those who call themselves Spiritualists when the occasion suits them, so as to satisfy their desires as to worldly things which they wish to achieve, or to gain something with which to scheme. I say of them, as I said of old of the professed followers of Jesus, even in the primitive age, that they are the enemies of the cross, the enemies of Jesus, and in this day all who are perverted, or are adverse to the truths of God, are the enemies of true Spiritualism, no matter what their pretensions may be. True Spiritualism is the religion of Heaven, even as it is practical in all the spheres beyond, and it is now brought to earth and enforced into practical uses upon earth. It is the religion which was always and shall be forever. It is everlasting. All other religions are contained in this, and are now being brought forth to be thus demonstrated and proven, so that these wild sprouts may be trimmed away from the gospel vine, which are absorbing its strength, and the fruit which should be produced by mortals, they having been grafted into that heavenly body, is dwarfed and sickly, having been stung by the insects which abound in the mortal mind realm, and which spring into existence from the very great desire for the things seen on earth, and they take form as will and desire shape these thoughts, these chaotic vapors. They are the products of jealousy, and deceit, and of self-love, the three greatest arch enemies to mortal welfare. Yes, therefrom spring harmful insects that have stung and poisoned the fruit which the Gentile nation was to bring forth from the time they were engrafted into the heavenly body until now. Again I say all those who are despisers of true Spiritualism are also despisers of the Gospel, are enemies of the cross, and have not nor do not keep the testimony of Jesus. So-called radical Spiritualism is that kind which in the prophecies was styled delusions, which should be sent to probe man and his principles. All who are found in those degrees and are devoted should see to their own condition before it is too late, for verily if they remain thus their end will be destructive. What difference is there between a professed materialist and a professed Spiritualist who denies God, Jesus, and all the God-born souls who have done mighty works in this lower world in diffusing God's truths to enlighten and expand the mortal mind realm. I will tell you what the difference is between these parties. The professed materialist has centered his mind wholly upon the things that are seen, and

awaits *no* glorious hereafter; yet, after all, in his inmost soul are whispers which he cannot suppress that there might be a future, and he says humbly to himself: "Well, if there is a future state, I will take it as I find it, and make the best of it." He is not presumptuous, and as generally found is not without good principles, which is a great weight for him when he is placed upon the balance with unprincipled professed Christians and radical Spiritualists. Those Christians spoken of are drones, for they wish to be carried into Heaven on the merits of their Saviour, whom they neither obey nor follow; hence, they can have no claim to the salvation achieved by His labors, and when they are weighed they are found wanting. The radical Spiritualists need no one to aid them. They are rich and wise, they know their friends live, and they conceive the delusive idea that they can have whatever they desire, and can also go whither they wish to after death; and while they hold communion with returning spirits they covet the things which they see and use; when available, spirit aid enables them to secure the things seen, and thus prove themselves enemies to their own immortal life and welfare. The worst class of materialists which are enrolled *are* these, because they do not perceive why these ministering spirits return, and they scorn and misuse their offered and extended salvation. Only when the life and conduct are such as to prove that the things which are not seen with the natural eye are the objects of an intercourse with the immortals, and if such wholesome communion brings to bear suffering for the mortal man, then only does it work out a more exceeding weight of glory for them. There is no religion in the universe which does not demand the full devotion of its adherents, and although the religion be but a stepping stone to the real, and serves but for mental training, yet devotion to whatever is produced and supported by that religion is the chief mark of worth. Spiritualism is God's own religion, brought by spirits and angels to mortals; hence those who are not devoted to God are found unworthy, and are led captives by delusions, as I have said. Then these turn and say: Spiritualism is a science, a philosophy,—well, demonstrate the science, and explain the philosophy, and what will you prove?—that there is a power superior to man's powers in the scientific realm, which will lead the true devotees to the spiritual and material science, to admiration and devotion, and to become humble pupils. Analyze and demonstrate the philosophy of true Spiritualism, if you are wise enough to do so, and what will you find and prove? That the highest *principles that exist* have produced and govern this philosophy, and if you prize and love truth you will become a devoted and

humble pupil and student, and as you learn, being thus taught more and more of the things that are not seen, you will be less boastful and more truly charitable, for you can discern the standing of others by their conduct and speech, whether they are what they profess and think they are, or whether they are self-deceived, and therefore nothing but sounding brass and tinkling cymbals, the sounds of which are pleasing to them, and are by their blinded vision held as wisdom, intelligence, and as knowing the things afar off, or placing them in the mists of creation's twilight shadows. But even when carried there in fancy, what is gained? Can the blind read the signs spread out before the vision? Can the man devoid of understanding discern weighty truths and apply them? No, never. Hence there is no benefit unless in the light of God's light men are led to see through the mists, and by the aid of the Spirit of God behold the glories which are all around them. There is no benefit gained, although the intellectual expansion may be compelled forth by much reading and study, but if the Spirit of God does not light up those mental chambers, does not open to reception the sublime organs of spiritual devotion and consciousness, then I say there can be no benefit achieved or desired; no lasting honors can accrue to such learned people, for they, seeing, are blind to the grandest objects and truths which are all around them. They cannot grasp an idea from the inner life, hence are only on the surface, and engaged in the traffic of and with worldly mentality. When they die, their lights will be extinguished, but not that memory would be blotted out, and the mind rest in the grave; no, not even so, memory lives to execute, and conscience to sting with remorse. The mind activities are present, but prove themselves as counterfeit currencies, as means invested and exercised to no good purpose or end, no merits from all of this bland and laborious course. Nothing but the ever present regret and remorse. Therefore, all this does create darkness round about, for it is true goodness which intelligence exercised to achieve beneficial works for many, which does glow around all who possess and have used it thus as lights as orbs of brightness of the exact brilliancy of the good achieved by and through their labors; hence, when there are no good deeds done, then there is no spiritual brightness, but all is gloomy, dense, and a pressure.

This, friends, is true concerning the future states, and constitutes Hell or Heaven, happiness or misery, although it is not realized in the way that mortals had conceived it to be from the abstracted words or speech given at different times, that is, abstracted from the pictures set forth of Hades, the future conditional state of mortals.

And as for the lake of fire and brimstone, into which the wicked should be plunged at the end of time, well, it was not without its meaning, but having been set forth as typical and symbolical, and not defined as to what was really meant by such language, therefore it has become an object of ridicule in these days, and the learned men of the world have brought those very questions into the material realm, and have speculated upon them, and now, since they have been thus treated, have become as it were mere traffic; they have lost all terrors, and the worldly minds have become accustomed to them, but they are still not defined. Let all those wise men retreat within the sacred vestibule of nature and follow the guide-posts which, erected by time, stand and defy the wisdom of the worldly wise. Let them go on further and further until they can behold a process of formation out of undefinable flames, fluids, and vapors, and though they could not trace the formation of the earth as it is too remote, yet they could gain an idea of that lake so pictured forth, that is spoken of in the Scripture records, and whether or not those who are unfit to enter into heavenly rest are plunged into such a lake for re-creation, or are transformed by milder processes which consume, yet consume not (the Book says which *burn* but consumes not); but it is not so, for there is, in a manner, a consumption, and yet there is nothing lost, only refined and again reproduced, *therefore not consumed*. And what shall we say of the end of the world, or the general depopulation and destruction? Is it not a figure of speech, and has it not been entirely misapprehended? Verily, the end of the world never comes, because the processes of creating and regenerating go on eternally, but we have time divisions and also natural changes, in accord with the regulative laws of the Universe, and with mental and natural improvements; and, more, there have been no prophecies made which will not have their fulfillments physically. Hence, in connection with the out-pouring of the spirit of God upon all flesh is made the prophecy that the righteous shall rule and possess the earth. The out-pouring of the spirit serves for many purposes, and all the niches in the great temple will thus be filled. All the junctions of the plan due for physical labors are thus brought forth and enacted. The earth is being reaped of the harvest grown from the Gospel teachings. Our eternity's works are being reviewed and judged, and many more works of weight, for which I shall await with pleasure the revelations made to mortals by those whose right it is to do so. But the people on earth are by these works prepared, so that that prophecy can take form, and that the immortals shall be heeded, and the earthly government can be wielded by them in power and spirit,

but on earth by mortals as always has been, yet with a mutual agreement and harmony. All who are opposed to these works in the great plan, which are written in the universal statute book, and must therefore be enforced upon earth, all who are rebels against these works, will perish, and *their* world will perish with them, because it is said of certain customs and pursuits "thus far and no farther," hence, the end of these must come. Parts and portions of this lower world shall really be destroyed, and much of those idolized material collections, and many of the inhabitants of earth shall be swept off swiftly, for the reason that they are unbelieving and of rebellious hearts and wills. But the end will not be yet, but greater glories shall surround mortals, brighter hues shall fill and compose the atmosphere, and prosperity shall perch over all the true and faithful, and the labors of the Heavenly Dove shall be felt on earth very effectually, for the olive leaves and branches have been brought thus, and left on earth, and while these tokens of peace and freedom, and of the subsiding of the dark waters of mortal ignorance abide upon earth, there cannot be great calamities; there can be no famine where those leaves are dropped and found; there can be no dangerous rumors of wars, no rising of the waters of or for great destructions. Hence, let all who have mind exercise it and seek for the spoken of branches from the two great living olive trees in Heaven, and when they are found and cherished then all will be well, and there will be nothing to fear. How these leaves are plucked, brought, and scattered is a problem which men are bid to solve.

LECTURE CVIII.

ONWARD AND UPWARD MOVES THE CAR OF PROGRESS.

The labors of angels and spirits are felt more on earth from day to day. The atmosphere is undergoing a rapid change, and exceeds calculations even, in the way airic divisions are summed up and balanced when great works are set in execution on earth by the many spirits employed to clear up the dross of matter. Works were hastened and well done too, for it was a source of pleasure to these earth-bound spirits to work upon mortals so tangibly, and to gratify their longings which kept them in a low state in darkness. Outside of this they are also doing a useful work which they can only understand fully in their future states the same as mortals. Also we have

so far succeeded in bridging the valley of death, whose stroke is so much feared, that we can soon rob it of its sway; it has been hitherto a feared monster, but it shall be seen that through this valley is only a short, pleasant ride through a tunnel. In passing through this valley one becomes changed, and all who have the right view of things and have lived and labored in concord with the marks on their traveling chart, the same are glorified and beautifully transformed while going through this short but lovely valley. The boatman will not have employment much longer, for the traveler can pass through from one station to the other, from earth to the worlds beyond it, without a ride in the condition boat or the assistance of boatmen. A chemical process now in preparation will cement the links which were as yet missing in the chain, and in consequence thereof there was a void which mortals could not pass over, for there was nothing for a foothold. Hence, the flight through the valley must be an aerial one. This valley, composed of gathered conditions and fluids in a chaotic state, was therefore described as the valley of death. Hence, as the chemical process will be completed in concord with this amendment of the natural statute works, knowledge thereof will dawn upon the people on earth in the very near future. The question of intercourse with those from a supermundane state, will be a fixed fact, so much so that no one will raise a voice against it, being convinced by experience of its reality, for all flesh shall be made to see and hear this, and some of the eternal truths which are of universal importance must be now declared and understood, shall be seen, heard, and comprehended.

Truly the car of progress moves onward in haste, although keeping its regular orderly course with the law of natural regulations, yet there never was a time when so much work was in so short a time accomplished as is now being done. Truly there is joy among the Morning Stars. Why should they not rejoice when they see their task so nearly finished? Why should they not be delighted? for in the beginning of the work they sensed many unpleasant vapors with which they were compelled to mingle. It was humiliating and a great taxation. These Morning Stars are the compact number of the creative body who worked in mutual concord, yet seemingly adverse to one another, according to the view of those trained, as the work was pursued according to the rule of a drama, and the acts were suiting to the wishes of the chemical proprietors, as the subtle forces and fluids could be best brought forth and made to cohere for the required forms, which then could again, by and through the method known and understood by one of their number,

be dissolved, and thus again given over to be prepared by the same law for action on the stage again. How grand these works must appear to those who behold them from the high summit where these masters have their habitation. It is up in the brighter worlds, where all is grand and beautiful. Their habitations are situated on islands or mountains in sight of each other. To the observer they seem near to one another. They are divided from one another by the stream that flows from Mount Sublimity, and is called the Crystal stream; this stream supports the rainbow valley with great fountains whose pure waters sparkle so beautifully. This stream flows around those island mountains which are as large as one of Earth's continents. Each one is like a world in itself, yet so different in appearance; but all are grandly magnificent, and arranged in the highest state of culture and beauty. Mount Sublimity is the highest of the seven, and the most beautiful, and contains the greatest wealth. It designates its position by its appearance, for there resides the one they call King, and to whom they bow in reverence; for all have attained to this through Him, who by His great wisdom contemplated and formed the plan, and who, by his own labor, has done more towards filling the plan than all others.

Study, O mortals, to learn and understand the lessons concerning the seven spirits of God who form the creative power, and who are the compact body of Morning Stars who sang together when earth's day dawned; who now sing together, and have agreed that law and gospel can be sufficiently understood by mortals now, so that it can be practically enforced on earth, and the song of Moses and the Lamb can be sung by the redeemed on earth as well as by the redeemed in Heaven. The Gospel of Faith must be comprehended and understood, that it has not been real but only typical, leading the people by its precepts and presented pictures on toward a brighter development of mind, so that they could be taught reality.

Live not in vain, O mortals,
Think not your day on earth is to be spent
In idle musing and common discontent,
And by a formal act pass through yon portals
When death arrives, and doth the body rend,
For then the spirit, sown in earth's corruption,
Doth rise, but is not glorified.
It had not gathered gems nor earthly rosebuds,
It had not all the grand works magnified,
Which were before it on the plain and hill.
Oh, view earth's beauties, let your hearts be thrilled,
As you behold how all these things are wrought

From slimes and fossils, beauty, where was naught.
 Then think how far superior Heaven must be,
 Where all those masters, with powerful execution,
 Have stored and stationed all the beautiful of art,
 And grandeur's abstracts by translation,
 From all the substance in the universe.
 And study each, yourselves view in the race, and win the prize,
 Perchance you may not win the most, but if you gain at all, not lose,
 You can accumulate, for Heaven's hosts aid all who aim
 Among the busy runners a prize to gain.

Learn that the spiritual studies offered to those on earth are not intended to aid them in selfish achievements, but to aid in a universal sense. We aid even in matters of earth's duties, and show where improvements can be made, if the parties work according to our dictates, and do not try to make a selfish scheme of it. Earth is now passing through a refining process the same as the minds and mind productions. A superior order throughout will be established, and the wealth which is only waiting to be taken from earth's bosom and put to use by laboring hands and minds, to devise plans and enforce them so far that all things can be made beneficial and beautiful for everyone, and the time come when God's poor shall be among the rich on earth to probe them thereby, and give room for the exercise of common charity. A new enactment of law will annul this adjunct, which has so far been used in the different modes of wielded power, whereby mortals were trained.

LECTURE CIX.

THE GUIDING EYE.

Man in his natural state is dependent. His life on earth is a drama, and he plays, so far as the physical man is concerned, his part under the supervision of the conditional stage managers as they will and direct him; he himself does not understand this dramatic composition, and passes through the play like one dreaming. He walks through the *tunnels*, and is tossed or sent by the electric conditions from pillar to post, performing the assigned parts as a tool used in the hand of an expert in play. So little even do men control their own natural actions. And, yet, they can surmount this dependent and helpless condition, and learn these finite rules of

transactions, and become masters over their own actions, so far as finite rule and regulations go, but those in the first, second, third, or fourth degrees of the matter grades cannot *do* this,—nay, they do not possess the mental *power*; they cannot be developed up through these grades otherwise than by being aided or led through them by the invisible directors or agents and servants, who thus compel them to perform the parts of honor or dishonor, comic and reserved, even as their natural composition needs treatment, in order to bring to bear upon the system such changes as will be essential for the future growth. At the same time, the most rude and ignoble actions committed by mortals have a niche to fill, and something grand may be worked out or reproduced by the same individual. Other parts of life's great drama are presented to the world, therefore man should recognize this *tie* of brotherhood *more*, and not be one man set against his brother, lest he should learn that he was opposing himself, which is in more than one sense of the term realized by nearly all. Remember that in God's eyes all are equal or alike. He is no respecter of persons. The king on an earthly throne, and the convict in the prison cell, are regarded by Him with the same respect; and though justice had been perverted and unjust measures been dealt out to the helpless and weak, yet the latter stands exalted in the eyes of the Great Sovereign above an earthly autocrat. But while mortals journey so helplessly over earth's deserts, they are subjected physically to conditional management, yet they are spiritually guided by the all-seeing eye and power of the spirit. This power of spirit is made manifest, and has ever been, in such forms of love and mercy for the wandering spirits as through the coarse compositions of matter it could be conveyed to the indwelling *spirits*, and was therefore looked upon and accepted as religious, and although ceremonies were annexed and useless burdens were imposed as yokes on the necks of the different generations by their religious leaders, who formed the rites of such conceptions as their senses could grasp, and felt that it would increase religious growth. That all this religious exercise has been very imperfect is too true, yet it is very creditable at the same time, when the mental conditions are brought to issue, and the guiding eye surveys and records all, and not one of these various conditions are overlooked by the all-seeing eye. Its great power is exerted over and above all things and all conditions; therefore, when a man, for a season, falls a victim to the evil eye possessed perchance by a susceptible mortal upon whom an invisible compelling force acts, and through their instrumentality causes a man or woman to leave the path of virtue and sink into the depths of degradation, or become

addicted to strong drink, and finally to become a moral wreck, or to lose accumulated treasures, and, by the effects it may have upon the nerves, be thrown from the balance of mind or manhood, to become wreckless and seemingly useless to himself and others. Yet, while all this is in process, the eye of love guides and constantly observes, and with tenderest smiles refreshes the weary soul within at each opening of the soul's avenues. All the ills or scorn imposed, as well as all the aid shown or given to such unfortunate brother or sister, is recorded by the all-seeing or guiding eye on the canvas of nature, also with the finger of the spirit in the great book of records, and all this will receive a just compensation. To give you a better understanding of what is included in the subject, we will quote from Rev., Chap. iv., 6th and 8th verses inclusive, where John had a vision and stated it thus: "And before the throne there was a sea of glass like unto crystal, and in the midst of the throne and round about it were four beasts full of eyes before and behind. And the first beast was like a lion, the second was like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." These sayings, though they can be taken only in a typical sense, so far as the description goes, yet they contain great and wonderful lessons in them. First, we would say the great white throne, and He who sits upon it, cannot be discerned by the illumined eye of the spirit in vision, but that great central light, from whence all life and intelligence proceed, is thus magnified and placed in typical forms of its power, so that mortals can faintly comprehend it,—that luminous ether which floods all space in which there is no tissue save that of light and brightness. It is too much a reality for finite minds to understand otherwise than in typical illustrations. The four beasts before the throne signify powers and principalities, and the eyes are the symbols of the different religions taught to the nations, and by those eyes which never rest day nor night all things are observed ever,—ever kept in the motion of advance, and all is recorded by it. The six wings which were seen about each beast are the symbols of the six creative heads who work in seeming opposition to one another, and yet work in concord according to law, and the combined labor is for the one of the seven who is supreme above them all, to whom also they give honor and thanksgivings. It can be seen by *this* that although the religious practices are and have been very different in different ages and generations, yet all have come forth from the one

great central light, and all which is taught and infused is for the benefit and elevation of all, and for the honor and glory of the one who we term the All-Father, or God. There is wonderful power contained in the eye, even the natural eye is a window through which the soul expresses itself, and a great strength is issued constantly by and from the eye which affects all mankind more than the uttered words of a language. No sound of language needs to be used by spirits. The look of the eye conveys each thought clearly, also perceives far and near all which the eye can behold. It is in this way that the chief guiding and controlling of mortals is done; also the regulations of universal affairs are in a measure thus controlled; but all which needs personal labor and attention is done by servants and angels of mercy who love to be engaged in actual labor, to perfect their happiness by being thus active.

You should see the multitudes that bow reverently before and in the direction of the throne from whence this light issues forth which gives the tokens of labor errands. How delightedly they all take up whatever touches them, and swiftly fly to perform the errand, no matter what it is; if it is an issue from the central light, it is given to aid some lesser life, and he is most happy who can most readily find access to the designed object. There are and have been standard religions which were infused and imparted by these beasts described above, that were designed to merge into the one great religion, based upon the third especial dispensation of law and gospel, which must unite all other religions of the world; the past and also the present orders will, as we have said, merge into this one; and as these beasts give honor and glory to the Lord God omnipotent, the course of action is changed, and all flesh is worked upon by those directing eyes, and this great invisible guiding and controlling power, and the views of the people will be changed, because these heavenly ethers thus brought by the flashes of electricity to make impressions upon the soul's retina will not fail in their purpose, but the result will be that minds and ideas will be by this created and changed, and gradually brought into this new order.

Law and gospel united form the Everlasting Gospel. It is the song the redeemed sing who stand and walk upon the sea of glass, as described. This is also a typical statement, as glass is a non-conductor, and those who walk on this sea of glass are seen and designated as the army of the redeemed, who are no longer swayed by adverse opinions, or new and delusive demonstrations issued and presented from the mundane or supermundane worlds; but who comprehend that the law and the prophets hang in the gospel, and that

the gospel of grace is the junction of the lawful plan, which would hold and encircle in its mantle of mercy all the erring, wayward wanderers on earth, and that all hangs truly together and is law throughout, only in a different form suiting the purpose, and therefore the song of Moses and the Lamb is this united recognition, because it is established in physical measures by these two representatives, but all according to divine design and God's plan with man. Now it does not require that you should be in the spirit world, and very high up near the throne, as the vision describes, before you can walk on this sea of glass, and sing this song of the redeemed. Nay, right now this can be done, for all these things are conditions of the soul, and when you find this truth, which all must find and adjust before they are free from being swayed by every sweeping mind, and tossed by every wave, then when you *have* found it, cherish it above all else. Give your soul to the study of true wisdom, and exert your mind to bring the unconnected parcels *together*, and you will become peaceful and happy, and no storms will affect or *overthrow*, because you have built upon a rock, and have learned God's design with man. You are near Ilim or He is near to you, no matter where your physical condition has placed you during the period of earth life, and when the tie is broken which holds the spirit in matter, then you will be united with the redeemed on high. Ponder the subject of the guiding eye well all who hear it. Place yourself in such a state or mental condition and spiritual longing for light that the guiding eye can shed its radiance upon and refresh your spirit, and lead you out of all difficulties onward and upward. The standard religions infused and supported by the above-described beasts, with the dispensation of law and gospel as the standard for all time to come are Brahmanism, Buddhism, and Mohammedanism. The despotism of law, and from which has grown the Jewish or Hebrew religion, is not thus represented, because it was limited to one race of people, and was contained in the gospel dispensation, as also gospel is contained in the law, and is the fourth representation by the beast bearing the likeness of a flying eagle. This is the Christian religion, or gospel dispensation thus represented, because it will find access to all kindreds and tongues in due time, and because it will gain a sure victory over all other existing religions, for it is founded in law and in the plan of creation and redemption, and cannot fail of being fulfilled. Therefore, the beasts being described as full of eyes within bears testimony of the hidden wisdom and power constantly infused into mortals, and their power is excessively exercised, yet in such a way that mortals cannot detect or perceive it otherwise than by the sensations brought to bear upon the

system, and the evidence of God's presence with them being thus made manifest to their inner consciousness. This is the work from the inner life, from whence the greatest intelligence flows, and from whence the divine germs are protected and called by this action into life or unfoldment, and by which each tiny impulse is continually nursed, which arises or springs forth from the soil of the soul by the subtle power of these eyes from within, and by the guiding eye each and every one is led positively their way through the deserts, if the physical man or woman needs it, in order that the spirit within may become individualized and improved by the journey. Often this all-pervading power leads the people through the waters of tribulations, and into the finite degrees of management, for there must ever be a corresponding course pursued in all earthly and physical wielding; but in all this it is swayed by the guiding eye of wisdom. Even the religious waves are first indicated in the rays issued by this power from the great central light, and ultimate fountain, then those officiating in the finite degrees can regulate the things of earth, so that there will be a natural force created, so as to bring the people to partake or reject the effects which are sensed by the physical senses and felt in everything; yet not affecting all mortals, nor all alike, owing to the standing of their moral and religious qualities, for, although on earth there is no regularity of gradations and degrees, yet every living person is strictly recorded, and their gradation marks show whether they come under certain afflictions, set off by these waves from the conditional tide, or whether they are above it, therefore free.

These records are looked over yearly, and every seven years they are revised according to improvements made, or the losing of principles and individuality. All things are so strictly regulated, even in the finite degrees, and more strictly yet in the infinite, where, by the guiding and recording eye, the smallest deed and each rising thought for good or evil is recorded. Will you not try, then, to be pure in all your thoughts and desires? Certainly, then, no impure deeds could be done by you. Do this for your own sake, so as to be rewarded with the pure in heart, also to honor your Creator by improving the time by studying these natural lessons for which you were sent forth, and to become acquainted with the finite degrees of life, and learn the rudimental lessons of development, so that you can attain to a perfect understanding of the whole sum of the plan and its active labors for good.

This all shall see and comprehend as they rise in the scale of existence, and become by study and an application of the knowledge

they acquire competent to do so. Then they will all give due honor to their Creator, and bow reverently before Him in whom they will all become thus perfected.

LECTURE CX.

ANGEL MISSIONARIES.

In the common return of spirits there is nothing wonderful nor very instructive. At each eventful time of great natural changes in strict accord with law, natural also immutable, wherefore not very many of the different productions are recorded on the pages of the world's history, nay, not more than can be made use of as evidence of that which is lawfully produced as supreme issue, and must stand for all time, and is brought to mortal mind when by divine commission it is noted with great *veracity*, because infused into mortal brains which are receptive for it, and who have different abilities for diffusing it again.

This is done because, first, there must be changes in customs, religions, and morals; second, there must be a variety so as to give room for a needed platform; and, third, so as to furnish building material for the growing *world* and *workers*. Therefore, while inspirational speaking is greatly extolled, and finds warm reception above that which is inspirationally given in writing, that commission is but for the present to thereby forcibly agitate the stagnant pools which have gathered and settled in the minds of the people, and when the mists have scattered and cleared away which these masses of productions create and compel forth from all the dark mental recesses, and by which also masses of mortals are made drunken and blind to the truth as it is and was and ever shall be. Then, ah, then shall the people see this difference and the truth of these labors in their proper degrees, and place upon them a sacred value in the proper order of degrees, for it is a truth that there are distinct commissions executed at the same time with these, or opposite to these, of divine issue, and these differences must be learned by mortals, for they, the first-named distinct commissions proceed forth from the ruler in the chaotic degrees, and are lawful under *finite rule*, and are executed by captains and workers in such degrees at the time of a great natural change, but this should not affect principle and devotion to God, but

it does in the majority of the people, and in that the faith and patience are probed of all who claim to be followers of Christ and worshipers of God. These workers in the worldly degrees combine their labor with mortals of their degrees upon whom they can work, and thus they compel forth the physical effects of such things which would otherwise remain subtle and indefinable, and in this a useful work is also done, for nature is renovated and natural laws are fulfilled which in this epoch must, in compliance with immutable law, meet with a change.

There is a great amount of subtle force thrown into the earth's atmospheres by these workers, and the chief purpose of this is to loosen the bands from the great center pole, and cause parts of this now flourishing earth to be consumed by the means of fire and water; but water will be the lesser agent, for only the waters from beneath can be used for this purpose, for the waters above will be enshrined, there shall none burst forth for a flood, for the reason of the promise God made to man, also the sign of the rainbow which served as a new clause, namely, that there should never again be a destruction of earth and flesh by water. It is an injunction in the covenant or statute law which will be filled when the present great change shall be accomplished and realized. Hence any flood that may be realized in parts of the earth's continents will only be effected by the workers under the chaotic ruler, and by the force of letting loose the underground waters, and through their force are produced the changes in the natural degrees of regulating. The new order soon to be dispensed and gradually enforced is to be the order of progress, to be variously taught by angel missionaries through the prepared organisms of mortals for that purpose. It is the new covenant of which the Lord has spoken at different times in by-gone ages, that it should be engraven on the souls and in the hearts and consciences of men instead of being written in a book. But, friends, it is much easier to talk about progress and its inviting advantages than it will be to do according to its requirements. This new religion which looks so favorable will not, like former religions, be a symbolical but a practical religion, not as easy lived as it is to talk about living it we say. There are so many things connected with the order of progress which it will be impossible to bring into practice in the state in which the earth and the people are in now, therefore the spoken of change must first come before this grand system will or can become universal. As it now is the minds of mortals cannot become thoroughly imbued with the spirit of grace and truth so that they will not endeavor to take advantage of one another, and seek an opportunity for self-

benefit in a worldly sense, and this new order will not tolerate any subtle dealings. All shall be known as it is by all, for it is the right of the order that there shall be no screen between mists and reality, nor any mediation between God and man in the sense that the present and the past have had medial power. All shall be directly taught from God or by the ministering spirits in accord with their abilities for receiving. Thus, then, they shall all know their rights, also their wrongs, and their rewards and punishments with an unerring certainty.

There are many mortals now who claim that they have attained to this knowledge, and have the assurance of walking in this narrow path of law and gospel,—thus true essential progress. But they will be a marvel in their own eyes when the mists have cleared away, and each aim they had in earth life is brought out before them. They will see how men are deceived even in themselves, and how they mistake the pulsations of their own hearts. But this we need not treat upon, for those who think themselves righteous and pure can at no great change be converted to the truths which God the Father makes manifest through humble instruments on earth. Thinking they see, they become blinded to the grand unfoldments of the new glories of the divine power and intelligence given thus for the benefit of man. But those whom these term blind are led by the ministering spirits to see these beauties. Yet many that are thus led to see cannot be regulated in their devotional organs by their faithful angel guardians to a rational degree, owing to the fact that the spirit of grace is in their being held a prisoner by worldly desires and natural proclivities.

Thus they are held in subjection in the finite degrees, because worldly aims are and have been their chief objects. Hence they cannot see the true gospel in its own light nor be truly devotional to God in a strict sense until they emerge out of this captivity and are raised above it by angel aid. All these only know and recognize the truth of spirit communion, and are assured of immortality by this new investment of their mental powers to study the mystic seeming reality which grows clearer and clearer, that is, life's continuation from stage to stage, or from sphere to sphere. In the first epoch of time of this present eternity mortals needed no teachings upon these points, therefore there are no records of it, for they all knew this great truth, and understood the chemical yet natural law by which life was preserved in this first sphere of tangible existence, so that they lived long. Their earthly days greatly exceeded the days of those that came after them, owing to the fact that it was not seen good that men should know this, wherefore mists were

scattered over it for the purpose of saving men from incurring for themselves many penalties too hard to pay in the round of one eternity. However, this law will now be taught again, and shall be known by mortals. It is a right of the progressive order under the title of Everlasting Gospel, or also a universal religion from Heaven to earth to be reached.

It is a practical religion, and the more mortals may be privileged to serve for the welfare of others the more ways will thereby be opened by these services through which angels will bring blessings to them, and at the same time angels erect mansions for those who willingly aid others, and these mansions are fitted out as due reward for each separate service rendered in behalf of or for the welfare of another mortal, and the marks of such services are beautifully engraven upon each article of merit placed in these homes by ministering spirits. Small deeds of kindness toward the needy are rewarded the same as great deeds, owing to the feeling of the spirit which actuated the person to do the kind deed. Each word spoken by which another soul is enabled to see new light, and by this light enabled to understand better God's truths, has its rewards. Remember, oh, remember, that each word you speak, each deed you do, is for your own weal or woe.

Then be careful, friends, do nothing in haste,
Do n't misuse strength, and labor waste;
Think ere you speak, work while you may,
Serve where you can, in any way,—
In words, in means, as you are able,
These words are *truth*, they are no fable.

In conclusion, as comments on this subject, it may be well for us to add that, in accord with our rights given us from the Supreme Ruler as commissioned missionaries to dispense this new religion spoken of, that we have dealt with some of the select members here in difficult conditions and encumbrances. They were known where they belonged most truly, but it was done to gain power for testimony, so that in due time progress can be speeded by the masses in this conditional leading out, for as we proceed on we must labor among all mortals for the benefit of all. By benevolence and charitable deeds this heavenly mission can be aided in its progress on earth. All who can should aid the chosen instruments, the mediums, who stand between the two great worlds, for this reason: that a heavy taxation is made upon them in order to accomplish on earth the works of Heaven's designs. It has happened that we gave

demonstrations here of these facts, that parties under heavy type-subjections can have their release therefrom, providing it is paid or served out for them by angels on our side, and by mortals on their side. These are the greatest works of philanthropy that can be done. But the people do not rightly comprehend such great works as yet, for as the evidence has been produced so is the testimony before us from such transacted labors here which required severest subjection and great humiliations which have made prominent marks on the canvas of nature for all eyes to see as well as in art and in record. Those who were thus led out should watch and pray, and not sin again, for greater calamities might befall them, not extended nor accepted, but offenses committed must be paid for by the offender.

Spiritualism is a Babel! Well, admit that it is ; then what? Well, into the pride of Babel came confusion, and from that confusion came the birth of the many languages which thus far have been the various educating factors of the races, and in which is comprised the intelligence of this lower world. Then, if the Babel of old, with its vain ambitions, worked, so to say, so mighty a force as to create such a lasting wealth for the mortals that were to be born on earth, what may not come from the present Babel, towering to the heavens with pomp and earthly and spiritually-constructed wisdom?

Ponder and receive instruction, and turn not thy face back. Take not thy hand from the plow, but press on from night to day through confusions to glories, for such is the march of progress.

MAY 22 1881.

LECTURE CXI

THE JUDGMENT.

It is a question in the minds of the people of this generation as to how long the general rectitude and judgment will be delayed. Well, friends of earth, it is not delayed at all. All the celestial and supernal armies are out, also all celestial heavenly powers, and the conquests are in a lively commotion, and the preparations for the last and decisive battle are being made.

Those who aid the most in the world are the least aware of it. Alas, it is all compulsion, and all will be brought about in a very short season. Hold fast to the truth and defend it. Keep sacred the testimony of Jesus. Do not be afraid of the assaults of the adversary,

nor the battles of words or of the pen, for it must come to that in order to conquer and lay low all these rebellions, and show these wayward children that they have created the causes of these ill effects for themselves.

Anti-Christ must have his day, for it is an injunction of the laws pertaining to the trying times to the separating of the chaff and wheat. Cull and garner the good grain, and be steadfast and maintain God's truths firmly in the face of a scoffing people who themselves are truly the captives of the powers of the air; yet they do not know this, nor cannot be convinced of their errors until the spoken of battle has been fought, and the sentence passed for actual realizations. There will be a review of the Mosaic order and treatment; but those who will bring it about will be sorely disappointed and badly stung with remorse, because they will feel this in actual realizations; for those who are sealed by the commissioned angels will be safe in those days, when all those who are not sealed, as spoken of, shall be slain by plagues, and by the choking angel, and shall be tortured with many things even as the culminations of their ill-spent breath require just levies upon them. Therefore, be not moved by any assails of the adverse, but stand firmly upon the rock of truth, and wave the banner of the true and Everlasting Gospel.

Rejoice when you are scorned and spoken of as evil, for the great deciding point will soon be reached, and your rewards shall be great and many.

1881.

LECTURE CXII.

THE CHRISTMAS OF THE NEW ERA.

On the 8th of February, 1882, we celebrated the Christmas of this new era.

The decisions were made and were declared in Heaven upon that day; but in the world, owing to many things which yet stand as obstructions, it will be sometime before this great stride in immortal advancement will be generally felt and recognized. But all things upon earth are changing rapidly now, as new compelling methods are adopted and made use of to bring forth effects upon earth in all things. The revolution which has for many years been in commotion in the mind realm of the people will grow fierce and serious

now, because all who have hope of immortality, and who trust in God, shall be made strong so as to become soldiers and armor bearers under the command of the King of kings. All who are but developed intellectually, and have not developed neither devotion to or hope nor trust in God, and are therefore wholly material, shall also be powerfully worked upon to fight under the command of the head beast of opposition, so that the battle of Gog and Magog may be fought; and also that natural evolution, and the evolution by divine wielding, can be proven as it is, and all the works ended in accord with infinite design.

No sects shall endure longer. The spiritually-minded, and the materially-minded are and can be the only representatives of the two powers of shades and pure tissues, and therefore it is materialism and Spiritualism that are prepared or arrayed by invisible power for the long-foretold battles necessary to declare upon earth the end of the past eternity, also the beginning of the new one, as it has been already declared in Heaven, even as stated above.

LECTURE CXIII.

"AN HOUR WITH THE ANGELS."

What benefit is there in consciously meeting with the denizens of other worlds? Time is God's, and is counted by Him and His record keepers according to the use made of time. Live and work, if you choose, a hundred years; never have time to devote to the culling of knowledge which pertains to man's whole life, the spiritual included. This knowledge alone is a benefit for future use and enjoyment.

Though you may succeed in worldly business, being wholly devoted to the world, you may have no misfortunes, no worldly losses: all things seem to aid the purely mortal animal in securing what the appetites crave. Is it good luck? Is it living in a true sense? Is it desirable? Millions would answer: "Yes; give us all we crave; keep losses and misfortunes from us; this is all we ask, all we wish."

This testimony against themselves from their own lips is crushing, proving the sad fact that they do not recognize their better part, their spiritual attributes, and the giver thereof. They die as the tree dies, as the ox dies; they cannot progress because they have nothing

ahead, and have nothing to bring. Their time was wasted. They appear as a premature birth, and cannot progress now, as the end of these processes draws nigh.

Live one hundred years on earth; labor, eat, and have all that labor and money can bring you, yet your time is a loss. You have nothing ahead, no credit marks for having lived. Even so it is with all *such* in the after worlds; they have no place to gain a foothold. They grope away thousands of years, for their mental darkness constitutes darkness about them. They do not progress, simply because they had not lived right upon earth, and the decision will cause all of them to undergo the natural regenerating processes.

When you meet with angels, they can quicken your spiritual nature; it can be done by them by way of receiving truths and wisdom from the soul's home, from the spirit's parent. That is making good use of time. It counts and is of merit. Each lesson is priceless, for it capitalizes forever. Each truth learned is a force, a power of defense, also a power which bears the being who receives it into the realms of truth and wisdom. There the angels throw light upon the escaped mortal spirit, and it returns blessed. It may be the mortal encumbrance of the body becomes heavier, its defects seen and more severely felt. It may be those in the mortal coil in whom the subtle prince has much of his own implanted, that they do many physical harms, and commit grievous acts which are hard to bear. But let them be. There is a power received by you in holy aspirations, and in meeting with pure angels, which will defy all these low cunning serpents and their ill deeds,—a power which will cause the ills to return to the evil-doer, and bring you as a just result of the law of recompense one hundred-fold reward for all losses, not only in time but also in Heaven. Let the world pursue her course so far as mortals are uncontrollable. They shall labor but for their own woe, labor for their own destruction, inasmuch as they harm in words and deeds and subtle dealings one of the co-laborers with the angels, or even one of God's poor, who is helpless in the world.

All great and good have sown on earth with tears,
Have worn their strength away to remove barriers,
Which, in the way of progress, men had placed,
And whereby sounds were hemmed, God's truths defaced.

Not onward to Heaven could petitions go,
While upon earth men to receive are slow;
And truth is crucified 'twixt thieves and scorn
Of worldly wisdom born.

LECTURE CXIV.

EARTH AND EARTHLY DEVELOPMENTS.

If it were not absolutely required for the spirit to draw substantial material from the earth and air beneath the firmament, the provision for the introduction of spirits into matter would never have been made, but as spirits could not attain tangibility and acquire tangible forms otherwise, nor human beings be spiritualized, it was seen good that it should be thus, therefore the plan was formed accordingly. How is it, then, that so many complaints and so much blasphemy is raised against the Lord God omnipotent because of this loving provision for His creature man to so train him out of gross materiality by the power of the spirit as to make him in fashion, attributes, and intelligence like unto Himself, only differing in quantity and power? Then we must here draw a line between the compounds, the spiritual and the material, and it shall serve as a distinction by which mortals shall learn to class themselves, and also whither to direct their appeals, that they can go directly and need not be cast into the abyss of timely tides, thence to be called forth when the applicant shall have learned the meaning of each petition directed to God or the Throne of Grace. Earthly substances must be under finite rule until the refinement of matter will compare, that is, the parts and parcels enveloping spirits and filling tangible spiritual worlds, the refined matter and electric forces drawn from nature with the ether of celestial atmosphere, so that there can be a perfect union and completion of worlds, tangible, lasting, spiritual worlds, and the inhabitants of these worlds suitably adapted to their places. To accomplish this for a given number of mortals, purified to angels, requires a stated eternity. This is almost run. Then the separation ensues, and the gross materials are separated from the refined, and then there is rest from the different annoyances for a set time. But until then earthly things are finitely governed, hence these difficulties, for all worship, though directed to God and His Christ, ascends not, but reaches only the finite courts, because all religious systems are grievously enveloped by gross materialism, and the aim for worldly things is a chief factor in the combined ceremonies; for this reason mortals are taken captives and brought into severe subjections even to those whom they serve in a false manner, and they remain in this slavery until their spirits are awakened to the truth, and their souls purged from every impurity and every stain thereof. Then, and then only,

shall be brought forth to them, and before the throne, their supplications which they offered, not knowing the meaning thereof. Then they must see for themselves what each word spoken means in the crucible of law, and how each individual soul is held in bonds for all of it, until through suffering it sufficiently expiates its folly and becomes cleansed. It is, therefore, advisable to indulge in no false systems whatever, but direct your appeals directly where they belong. If you are worldly-minded, have popular opinions, and gay dress for an idol, and to support this idol attend formal worship, knowest thou not, O man, that this is living a lie, and that God is not mocked? for if you serve Mammon, acknowledge him and serve him boldly, or else defy all his charms, and be true to God and your fellow-men; for, if otherwise, you are a most pitiable people, because under no control according to your reports sent ahead by yourselves. You must be roaming wanderers in the dense, dark spheres where no ray of light is admitted. In such a state must you atone for your false living on earth.

No. 2.

From facts, as stated, on account of false living and practices in church and states, the misery which is realized on earth comes to a great extent. All that mortals realize are but conditional reactions, namely, each given period in timely regulations, rules, and laws reacts on the mortal races, the direct flow of conditions which they have caused, that is, those who lived prior to and those who live at the present time. This is called the setting of tidal waves from life's great ocean, and they sweep through the land which have the desired effect. If all things were justly wielded, and all credit ascribed where it belongs, and all desire for advice and aid directed to the proper quarters, this condition of things would not be. Why appeal to God in finite concerns, and bring condemnation on yourselves? Because in your unfit clothing you aim to approach the *sanctum sanctorum*. Know, O mortals, that only for heavenly light and wisdom, and spirit support, you shall appeal to the infinite God or the throne of grace, and you shall not have one shade of materiality mixed in these holy supplications, for there is no material composition in God, no shade of darkness, nothing pertaining to worldly things and desires can be expressed, and if they are you trespass against His immutable law, and cannot escape the penalty. The laws are given for the purpose that men should study them, and acquaint themselves with their different decrees. No man can be more than he is. A cloak thrown over his being does not alter the

individual. Hence, when you are grossly encumbered with material proclivities, and are thus given to desires for worldly benefits only, yet appeal to God in a solemn tone of false worship, you commit sin on both sides, the infinite and finite. You are out of place altogether, for when the true longing is directed it comes with a mask, the assumption of other names, directed to a superior authority, yet not even fit to reach the finite rulers who are set over these worldly parts by the infinite Father. Then, as before said, these supplications are thrown back, the marks only left on the records in the archives. The times sometimes come, but for many not in this eternity, when they can be brought face to face with their records, and then be directed how to fill each part of duty and accordingly realize each blessing. Things that belong to earth and concern the body must be looked upon in a natural sense, and wholly transacted in compliance with finite law, and must be thus discerned; and that which belongs to the spirit dwelling in the body must be infinitely supported and spiritually discerned. Therefore, the soul must draw its support from the infinite fountain, that the spirit be kept alive and growing, otherwise it sees not spiritual things, because it has no ability to understand them.

TABLE OF CONTENTS.

DEDICATION,	3
PREFACE,	5
INTRODUCTION,	9
INSTRUCTIONS,	10
A PRAYER,	12
A SEQUEL TO THE LORD'S PRAYER,	13

LECTURE I.

A few words of explanation.—And the Bird of Paradise,	15
---	----

LECTURE II.

Regarding the Leadership in Spiritualism,	17
---	----

LECTURE III.

Misunderstood and Misconceived,	19
---	----

LECTURE IV.

Spiritualism,	25
-------------------------	----

LECTURE V.

Facts will prove themselves,	26
--	----

LECTURE VI.

The Spirit World, where is it?	31
--	----

LECTURE VII.

Christmas,	36
----------------------	----

LECTURE VIII.

The Everlasting Gospel,	42
-----------------------------------	----

LECTURE IX.—(POETRY.)

Song of Moses and the Lamb,	46
---------------------------------------	----

LECTURE X.

Typical Illustrations,	47
----------------------------------	----

LECTURE XI.—(POETRY.)

Spiritual Nationality,	55
----------------------------------	----

LECTURE XII.	
Truth today and Truth six thousand years ago,	56
LECTURE XIII.	
A definite description of God, the Supreme Ruler of the Universe, and His Attributes. Why they have the Deific Signature, .	62
LECTURE XIV.	
Cain and Abel.—A dialogue representing the Nations.—A Prayer,	64
LECTURE XV.	
The one Creator and the many World-Builders,	81
LECTURE XVI.	
The Creative Compact. What Mortals shall learn from this Revelation,	84
LECTURE XVII.	
What is Spiritualism, and what are its uses?	92
LECTURE XVIII.	
Our Divine Heirship,	98
LECTURE XIX.—(POETRY.)	
From Life to Death,	106
LECTURE XX.	
Angel Ministry and Spirit Labors on Earth,	107
LECTURE XXI.	
What does Spiritualism do for Mortals?	112
LECTURE XXII.	
The Empire Reason; is it capable at all times to wholly govern the Mental Monarchy?	119
LECTURE XXIII.	
Do we need a new religion?	127
LECTURE XXIV.	
Our Universe,	129
LECTURE XXV.	
What is God?	131
LECTURE XXVI.	
The Christ of the Age,	132
LECTURE XXVII.	
God's Mills grind slowly but surely,	137

LECTURE XXVIII.

Are all messages reliable which come from Spirits through Mortal Mediums?	143
--	-----

LECTURE XXIX.

The Power behind the Curtain,	147
---	-----

LECTURE XXX.

Why is America becoming the Queen of the Nations?	154
---	-----

LECTURE XXXI.

Neglected Opportunities,	157
------------------------------------	-----

LECTURE XXXII.

The Creative Law is one of wise economy,	164
--	-----

LECTURE XXXIII.

Is Spiritualism pure in all its offered phases? If it is pure, why is there so much controversy among the Investigators, Mediums, and Adherents to the differently produced evidences? . . .	171
--	-----

LECTURE XXXIV.

A lesson. Our Yesterdays and our Tomorrows,	176
---	-----

LECTURE XXXV.

Earth has no sorrow that Heaven cannot cure,	178
--	-----

LECTURE XXXVI.

The conditional difference is the rudimental cause of all that trans- pires physically,	181
--	-----

LECTURE XXXVII.

A time for everything,	184
----------------------------------	-----

LECTURE XXXVIII.

Scripture and the spirit works of the Supreme Lawgiver, . . .	185
---	-----

LECTURE XXXIX.

A Time of Wonders,	187
------------------------------	-----

LECTURE XL.

A Dialogue. The Government of the Universe,	190
---	-----

LECTURE XLI.

No Cross no Crown,	191
------------------------------	-----

LECTURE XLII.

The Works of God,	192
-----------------------------	-----

LECTURE XLIII.

God's Plan with Man,	194
--------------------------------	-----

LECTURE XLIV.	
Acts, chapter xi, verses 1-19,	197
LECTURE XLV.	
Evolution,	203
LECTURE XLVI.	
As the hour is, so shall thy strength be,	209
LECTURE XLVII.	
Who are they that claim the Works of Spirits on Earth to be a Delusion, and unnecessary?	211
LECTURE XLVIII.	
Infidelity is a dreadful thing,	216
LECTURE XLIX.	
Earth.—Mortals who inhabit the Earth, and their duties, the per- formance of which will render them fit to enter the World of Joy beyond the Spheres of Strife,	221
LECTURE L.	
Revelations, Chapter xiii, verse 10,	228
LECTURE LI.	
These Threads by which Life is held in Mortals, are they not some- times carelessly shattered?	233
LECTURE LII.	
Problems to be considered and demonstrated. Chapter 1,	236
LECTURE LIII.	
From the Inner Life. Lessons which humanity needs, and which will be a blessing to all,	241
LECTURE LIV.	
The text for our consideration can be found in St. John, chapter xx, which treats of the resurrection of Jesus, and the manner in which He appeared to His Disciples and friends,	246
LECTURE LV.	
The Mystic Conditions which constitute the Sea of a Pilgrim's Life, .	253
LECTURE LVI.	
Gradation of the Immortal Compounds of the Spirit Garment or Bodies,	258
LECTURE LVII.	
What an Angel said,	261
LECTURE LVIII.	
Christmas, 1880,	264

LECTURE LIX.

Are you willing to take for change the same currency you yourselves have and do circulate?	266
--	-----

LECTURE LX.—(POETRY.)

Man and Woman,	272
--------------------------	-----

LECTURE LXI.

Communion with the Departed,	273
--	-----

LECTURE LXII.

Weighty reasons why Conflicts and Confusions are the present issues of Spiritualism,	277
--	-----

LECTURE LXIII.

If ye have heard of the Dispensation of the Grace of God which is given me to you-ward.—Eph., chapter iii, verses 2, 3, 4,	280
--	-----

LECTURE LXIV.

Superstitions and Mythical Religions,	286
---	-----

LECTURE LXV.

Passing under the Rod,	292
----------------------------------	-----

LECTURE LXVI.

Matthew, chapter xiii, verses 41, 42, 43.	299
---	-----

LECTURE LXVII.

All true Revelations which Earth can realize, and which Mortals have ever realized, come from Immortal Climes,	304
--	-----

LECTURE LXVIII.

“I am the Good Shepherd and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father,” &c.—St. John, chapter x, verses 14, 15, 16,	307
---	-----

LECTURE LXIX.—(POETRY.)

Eden and the Matter Bed, viewed as two states or two Worlds,	313
--	-----

LECTURE LXX.

Text for this Lecture will be found in Rev., chapter xiv, verses 6, 7,	315
--	-----

LECTURE LXXI.

The Human Will compared to the Anvil, and also to the subtle forces in Nature, from which it is compounded, by which it is acted upon,	321
--	-----

LECTURE LXXII.

Why do mortals love the things of this world so dearly, when the love of these is injurious to their speedy individualization? . . .	324
--	-----

LECTURE LXXIII.

Death,	324
------------------	-----

LECTURE LXXIV.

Search and ye shall find,	331
-------------------------------------	-----

LECTURE LXXV.

Angels walk the Earth, and their work is to establish a Practical Religion among the People,	336
--	-----

LECTURE LXXVI.

A Dialogue. Questions by Mortals. Answers given by Spirits, . . .	340
---	-----

LECTURE LXXVII.

Our Belief,	342
-----------------------	-----

LECTURE LXXVIII.—(POETRY.)

It is coming,	344
-------------------------	-----

LECTURE LXXIX.

Morality and Civilization,	345
--------------------------------------	-----

LECTURE LXXX.

These Modern Times,	352
-------------------------------	-----

LECTURE LXXXI.

Law and Gospel,	360
---------------------------	-----

LECTURE LXXXII.

A lesson,—practicable now, and applicable to all,	361
---	-----

LECTURE LXXXIII.—(POETRY.)

The Mysteries of Regeneration,	364
--	-----

LECTURE LXXXIV.

We see and yet we see not the cause of that which we realize as effects,	365
--	-----

LECTURE LXXXV.

The Law of Recompense,	372
----------------------------------	-----

LECTURE LXXXVI.

The Admonitions of a Spirit,	375
--	-----

LECTURE LXXXVII.—(POETRY.)

"Scoffers at God's Works."	376
------------------------------------	-----

LECTURE LXXXVIII.—(POETRY.)

"At the Cross Roads."	377
-------------------------------	-----

LECTURE LXXXIX.

Modern Demands and Supplies,	379
--	-----

LECTURE XC.

Gems for Thought and also Agitation,	387
--	-----

LECTURE XCI.—(POETRY.)

"What of the Rills of Eternity?"	392
--	-----

LECTURE XCII.

The Reasons why familiar spirits create disturbance, and must be suppressed when the time for legal decisions is reached,	393
--	-----

LECTURE XCIII.

What is sin, and how are mortals ensnared by the cunning devices placed in temptations?	396
--	-----

LECTURE XCIV.—(POETRY.)

On the Tide of Life,	403
--------------------------------	-----

LECTURE XCV.

"Lessons from the Inner Life." Realities and Reflections. Chap- ter I. "Thy will, O Lord, be done."	404
--	-----

LECTURE XCVI.

An Ounce of Wisdom will yet outweigh all of Earth's Wealth,	411
---	-----

LECTURE XCVII.

Why are there so many Unhappy Homes?	415
--	-----

LECTURE XCVIII.

"And I sought for a man among them that should make up the hedge and stand in the gap before me for the land, that I should not destroy it; but I found none," &c.,—Ezekiel, chap- ter xxii, verse 30,	421
---	-----

LECTURE XCIX.

Progress,	423
---------------------	-----

LECTURE C.

Truth, Wisdom, and Charity,	428
---------------------------------------	-----

LECTURE CI.

"And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, He sendeth forth two of His Disciples," &c.,—Mark, chapter xi, verses 1, 2,	430
--	-----

LECTURE CII.

How mind is implanted into matter and made into forms and objects,	435
---	-----

LECTURE CIII.

- "Wherefore should the Heathen say," &c.,—Psalms, cxv, verse 2, 438

LECTURE CIV.

- The Third Great Event, in compliance with Ultimate Law, . . . 442

LECTURE CV.

- World's currents which bear the masses,—what are they and where
do they lead? 449

LECTURE CVI.—(POETRY.)

- "Winter.—A Drama of Life." 450

LECTURE CVII.

- Subject of Lecture. From Second Epistle to the Corinthians, chap-
ter iv, verses 17, 18, 451

LECTURE CVIII.

- Onward and Upward moves the Car of Progress, 460

LECTURE CIX.

- The Guiding Eye, 463

LECTURE CX.

- Angel Missionaries, 469

LECTURE CXI.

- The Judgment, 473

LECTURE CXII.

- The Christmas of the New Era, 474

LECTURE CXIII.

- An hour with the Angels, 475

LECTURE CXIV.

- Earth and Earthy Developments, 477

LIBRARY OF CONGRESS



0 022 194 169 A